DEFENCE

Against the

Dread of Death,

OR,

ZACH. CROFTON'S

Meditations and Soliloquies concerning the ſtroak of death ſounded in his ears, in the time of his cloſe Impriſonment in the *Tower* of *London*, *Anno.* 1661, and 1662.

Digeſted for his own private ſatisfaction and ſupport in the vale of the ſhadow of death.

AND NOW

Made publique for the advantage of ſuch as abide under Gods preſent Viſitation in *London* by the Peſtilence.

Printed in the Year, 1665.

LIBRARY OF UNION
THEOLOGICAL
SEMINARY,
NEW YORK.
GIFT FROM
DAVID H. McALPIN.

To the ſerious dying Chriſtian Reader; Eſpecially thoſe in and about *London*; ſubjected to Gods viſitation by the preſent Peſtilence; and under a daily exſpectation of an arreſt by death.

Chriſtian and beloved Friends.

Hat was lately mine, is now become your ſad eſtate; viz: the dreadful expectation of deaths ſtroak; *in the multitude of my thoughts within me, the conſolations of God did refreſh and revive my ſoul: the kind of death wch threatned me, is different from what impendeth you; but the object of dread was to me and you the ſame,* (viz) Death: *and the ſame apprehenſions of its nature which did affect me, muſt affect you with* fear *and* hope: *the enſuing meditations miniſtred a check to my paſſions, and comfort to my ſpirit; by theſe, I perſwaded my ſoul to be willing, and contented, though not deſi-*

rous to part from my body; and to let me cheerfully lye down and dye: these were digested on my personal account; for my private support and encouragement under the fears of death: they having done their work were by me condemned to death, at least to present darkness, but are now by your sad condition animated, and restored; and the publication thereof is extorted by the importunity of some special friends who had formerly seen and perused them; and in an affectionate sence of your sad condition subjected to the terrors of night; *the* Arrow which flyeth by day; *the* Pestilence which walketh in darkness, *and* the destruction which wasteth at noon-day: *calling more loudly for Antidotes to the sting, then to the stroak of death; have restlesly sollicited these papers to be put into your hands.*

The dread of death is as common, as natural to man; as is the stroak thereof: it never appeared with its pale face, to any subject of ...ht

reason, or true religion; but with a terrifying aſpect: the Heathen accounted it, of terrible things the moſt terrible; *they could no way render it comfortable; but by repreſenting it the ſum, the completion, and ſo the period of evil and miſery: Cold comfort! The Scripture calleth it the* King of terrors: *which of Gods Saints have not feared to dye?* David *was beſet with the* terrors of death: Paul *could not deſire to be* unclothed: *The onely begotten Son of God, had his ſoul* heavy unto death, *and in a fearful agony deprecated the ſtroak thereof: the Saints never curſed the day of their birth, and cryed out for their death; but in the extremity of their perplexity, and in the prevalency of their paſſion; evidenced by this very character: men exempt from phrenſie; and not miraculouſly, extraordinarily acted by a divine ſpirit, as were* the three Children, *and other* Martyrs: *muſt be the ſubjects of ſtoical Apa-*

thie, ſenſeleſs ſtupidity, ſtrong deluſions, or a reprobate ſenſe, if they fear not the ſtroak of death: I envy not ſome (who hav I thought dyed too ſtoutly in ſuch a cauſe) their courage and confidence in outfacing death: But this I muſt ſay to all; Chriſtianum agere, *is not,* hominem exuere: Chriſtians ceaſe not to be men, nor is it fit they ſhould ſo do. Bernard *well noteth of* Peter *the Apoſtle, that his ſin was not in the ſimple fear of death,* Mortem evadere voluit; quid iſtud criminis fuit? voluit mori; inculpabilis eſt: *To be unwilling, affraid to dye, is lawfully humane, and not blame-worthy in a Chriſtian: It is equally monſtrous in nature, and a judgement from the Lord not to* fear to dye: *and* not to mourn for the dead. *I muſt ſay with the holy* Greenham, They are as well to be liked who fear death, as thoſe who joy at it: *And I for my part fluctuating on the waves of violence,*

Bernardi Tract. de gratia & Libero Arbitrio.

violence and uncertainty, in an evil age and world; must say as this good man, Notwithstanding my many crosses which hinder the comfort of my life; I do not, I dare not desire to die. *Greenh. work. p. 9.*

Death is in its nature most terrifying to the soul; yet its dreadful circumstances and concomitants do ordinarily more affect the sence, and provoke the passions. Seneca *placed the most dread in the Scaffold, the Ax, the attendance, the spectators, the executioners, and march to execution, that* pompa mortis: *These were no meanly affecting circumstances to me in my expectation of a violent death; to you the suddenness, the solitariness, the certainty of the stroak, by an inevitable noisom contagion, may appear most grievous. He who dieth in due course of nature, meeteth with dread in death; but he that dieth by some special kind of death, as by sword or pestilence hath his dread aggravated; and more eminently needeth the defence of a*

lively faith, to repel the terrors of a lively ſence, which can and muſt be the reſult of a rational and Chriſtian apprehenſion of deaths changed nature and quality, with the ſequels thereof through Chriſt the Lord of life; theſe will alleviate the burden, abate the ſtrength, abſtract the ſting, and alter the countenance of death; of any kind of death.

Familiarity breedeth contempt, and caſteth out fear: the Fox by frequency playeth boldly with the lion. We read of an Hungarian *Prince, who affected his youthful brother, rebuked his daily meditations of death, with an unexpected ſummons to execution: Men little think of dying, therefore are the terrors of death ſo ſtinging.* Plato *perſwading to thoughts of death, defined* true Philoſophy *to be a* meditation of death: *Certain it is, that they who will truly Chriſtianize, muſt be much in conſideration of death; and careful to dye well. When men are every moment obnoxious*

μελέτη θανάτου

obnoxious to the ſudden and certain ſtroaks of death, it is time (if ever they will be wiſe) to labour to repreſent death lovely to their ſouls: funeral Sermons ſound beſt in the ears; ſpectacles of mortality is the moſt pleaſing ſight; and meditations of death the moſt delighting ſtudy, not only to the mortified Chriſtian, but alſo to the dying man. Crœſus *the rich King of* Lydia, *when captivated, ſtript, and tyed alive to the ſtake which muſt make his funeral pile; could affectionately cry out,* O Solon, Solon! *and preach to* Cyrus *his Conqueror* Solons Dictates of Mortality, *which in his proſperity he had deſpiſed. And* Seneca *declining in* Neroes *favour, and drawing nigh to his violent death, did beſt diſcern, and moſt clearly declare that mans felicity was after death. The prophane men, which in health neglect and deſpiſe Gods Miniſters, and cannot endure to hear of death, or Jeſus Chriſt; can on a ſick bed*

ſend

ſend for them, gladly hear the Doctrines of Mortality; and cry out I muſt die, O Chriſt ſave me! O Chriſt ſave me! *Nor is it marvell for every* Balaam *ready to curſe Gods* Iſrael *on the ſence of deaths appraach, cannot but wiſh to die the* death of the righteous.

I would willingly hope, thoſe who have now the charge of your ſouls, are tender of you as Nurſes, and careful for you as Parents; and that with due affection and fidelity they labour to fit you for, and encourage you under the ſtroaks of death: Never (I am ſure) had you more need: never were you more likely to hear the Charmer, and to receive inſtruction, then in ſo ſad a day of viſitation from the Lord. I wiſh I were without any grounds of fear to the contrary. I lately travelling about my ruſtick affairs, met many Miniſters from your City, among other Citizens, withdrawing from that place of danger:

ger: their receſs I could not but obſerve with grief and anger; thinking who muſt miniſter to you ghoſtly councel, now your ſouls are in the ſhadow of death; how muſt it ſting your ſerious hearts to ſee your lovers *and* friends *ſtand at a diſtance, and your* Prophets all gone.

I am not ſo uncharitable as to conclude the receſs of any, not ſpecially bound to ſtay in infected places, to be ſin: I beleive men that flye from the Peſtilence, are no more Atheiſtical, or to be blamed as ſuch, then thoſe who flye from the Sword: I judge the receſs of many, may be a prudential ſerving of Gods providence, unto the withdrawing of the contagion, naturally communicating it ſelf in vicinity: but, I cannot but judge Magiſtrates *to keep order;* Phyſitians *to help nature; and* Miniſters *to prepare for and encourage againſt death are bound to ſtay, and in the diſcharge of their duty to truſt God with their lives.*

I cannot ſecure Miniſters their lives in contagious places; I well know that Hiſtories tells us ſome of the Miniſters and Deacons which miniſtred to the Saints in Alexandria, *in the great Plague which there raged, dyed thereof: And that the Families of* Bullinger, *and* Beza *were herewith infected, yet themſelves eſcaped, and were preſerved; yet God hath ordinarily ſaved the lives of thoſe who in love to immortal ſouls, have adventured to looſe them: Mr.* Sam. Fiſher, *whoſe meditation on death in the time of the Plague in* Salop, *we have publique among us; is yet alive to tell unto Gods praiſe, how himſelf, and Reverend Mr.* Blake *were preſerved in their Miniſtration to that place, in the time of a raging Peſtilence: If deſpiſed I might be ſo bold, I would deſire your preſent Miniſters, to conſider the late Biſhop* Halls *advice in this very caſe; he having juſtified the recess of private perſons;*

Euſeb. Hiſt. l. 7. c. 22.

thus

thus concludeth concerning Mini-
sters; You urge the instance of your Ministers, how unequally, there is not more lawfulness in your flight, then sin in ours: you are your own, we are our peoples: you are charged with a body which you may not willingly lose, nor hazard by staying: we with all their souls, which to hazard by our absence, is to lose our own: we must love our lives, but not when they are rivals with our souls, or with others: how much better is it to be dead, then negligent? then faithless? if some bodies be contagiously sick, shall all souls be neglected? to run away from a necessary and publique good, to avoid a doubtful and private evil, is to run into a worse evil then that we would avoid, &c. Bp. Halls Epist. Dec. 4. Ep. 9.

Whilst worthless I am dead as to my Ministry, I hope I may be alive as to my Meditations: And

freely

freely by an harmleſs Pen Miniſter them to you ; eſpecially on a ſubject ſo innocent , ſo neceſſary as is Death ; *Its* Dread, *and the* Defence againſt it : *I beſeech you receive theſe as miniſterial ſuggeſtions for the good of your ſouls : they were indeed onely ſpoken to my dying ſelf : Put your ſouls in my ſouls ſtead , and they will ſpeak to you : the ſpecial kind of death which I dreaded, may make ſome things ſeem improper to your preſent ſtate ; but the general matter and ſcope of them , is to* obviate death , *as ſuch in its general nature ; and ſo they are applicable to any kind of death : I beſeech you prepare your ſelves to dye , and thereby perſwade your ſouls to be willing to dye : you and I muſt dye , it mattereth not what kind of death we dye : be we careful to dye* in the Lord , *and* for the Lord : *ſo ſhall death conſummate our miſery , and con-*

queigh

veigh our ſouls into the fulneſs of felicity. Auſtin *well noteth*, Quid intereſt an Febris (*Let us ſay* Peſtis) an ferrum nos de corpore ſolverit? noli qua occaſione, ſed quales ad ſe exeant, dominus attendit inſervis ſuis: It mattereth not whether Sword or Plague kill us: *Saints are ſubject to any, to every of them: God doth more regard the diſpoſition of his Dying Servants, then the means of their death: the change of quality in us, changeth the quality of death unto us.* *Aug. Epiſt. 122. ad victori.*

Now that God may fit you for death, familiarize to you that King of fears; fix your ſouls on Chriſt, who is life in death: *and ſo fill your hearts with thoſe comforts, which may prevail with you to dye willingly, untill he pleaſe to accept an attonement: and call back the deſtroying Angel,*

get is and shall be the most affecti-
nate, and constant prayer of,

Yours in the Lord, fo
the good of you
souls, whilst he is,

July 20th.
1665.

Z. C.

LIBRARY OF THE
THEOLOGICAL SEMINARY
NEW YORK.

A DEFENCE

Against the

Dread of DEATH;

OR,

Z. C. his ſerious Soliloquies, and Meditations of Death; under the alarms thereof, founded in the time of his Impriſonment in the Tower of *London*, *An.* 1661.

The PREFACE.

THE wrath of the King, is the meſſenger of death; O ſad meſſenger! O evil tidings! what is more unwelcome to man? what is more diſtaſteful to nature? can it chuſe but diſmay my ſoul, and affect my ſpirit? is not Death that, which

nature hath determined to be of *Terrible* things the moſt *Terrible*? doth not the Scripture denominate it, *The King of Terrors?* doth not the ſence of death daunt the courage of the ſtouteſt men of War? damp the comforts of this World? doth not this diſcompoſe the moſt compoſed Chriſtian, and moſt ſerious Saint? were not the *ſnares*, the *ſorrows*, the *ſhade* of *Death*, the things which *David* (that good, that ſtout man) did ſo paſſionately bewail, and pray to be delivered from? the fear of Death made upright *Hezekiah*, *To chatter like a Crane, and mourn like a Swallow*; The Devil well knew what he ſaid, when he ſaid, *All that a man hath he would give for his life*: The Lord of life entred not the Liſt, to encounter Death, without an *heavy ſpirit*; he needed ſome comfortable companions to watch with him under this conflict; he was not aſhamed to profeſs, *My ſoul is exceeding*

Job 18. 14

Pſ. 18. 4, 5. & 116. 3.

Iſa. 38.

Job 2. 4.

ceeding ſorrowful unto death; and once, again, and a third time to pray, *Father, if it be poſſible, let this cup paſs from me.* Mar. 26. 38, 39.

Shall I exſpect to be *exempt from*; Shall I be afraid or aſhamed to *expreſs* the paſſions which were exiſtent in all Gods Saints, and from which my Lord and Maſter himſelf was not freed? I am a Chriſtian, but yet a man; I am a Miniſter, but yet a man; if I dye, as I now fear, I dye innocently; Lord thou knoweſt I dye for righteouſneſs ſake; I ſhall be a Martyr, though of the loweſt orbe; this may mitigate dread; but it maketh no change in me, or in death, yet terrors attend it, and paſſions abide in me. The moſt reſolved *Paul*, was ſo far from being aſhamed, that he was deſirous the Church ſhould know *he was preſſed above meaſure*; when he deſpaired of life, and received in himſelf the ſentence of death, the moſt 2 Cor. 1. 8, 9.

desirous to be cloathed with their *House from Heaven*, could never yet desire to be uncloathed of their *earthly Tabernacle*; nature can be much more content to be changed, then to dye.

Death draweth me out of the bosome of the Wife of my delight; divideth me from my Children, the glory of my youth; driveth me from my Kindred, Acquaintance, Friends, and all humane society; Can I part from these with dry eyes? can men think I bear to these a natural affection, and expect I should bid adiew to them, not affected with natural passion? doth nature and religion direct me to love them? and will they not allow me to grieve when I leave them?

Death doth discapacitate me for the service of my God and his Church; the grave cannot praise him; Death cannot celebrate him; They who go down into the pit

cannot hope for his truth; will not Christianity, true Piety, teach me with dread to discern this estate? am I perswaded my life is more profitable for the Church? can I then avoid St. *Pauls strait*? and be easily resolved what to chooſe; though to me it is *more profitable that I dye*? Phil. 1, 21, 22, 23, 24.

Death doth destroy my being; when I am dead I am not; can dissolution chooſe but dictate dread to sensible, much more to rational beings?

Death is the wages of sin; the witness of Gods wrath; and the curse of the Law, and by its circumstances made such with an emphasis; can then a man of Religion, receive the same without reluctancy and great remorse?

Death is the inlet of mine immortal soul, into the Ocean of eternity; can I apprehend it without amazement, and great astonishment?

Let malefactours outface; outdare this King of dread; and obtain to themselves the name and honour of Martyrs, by their only abandoning the fear of death; I dare not imitate, I must not justifie, I cannot, I will not follow them; these fig-leaves will not hide their sin from the face of God.

My soul! keep thy passions within bounds, then fear not to give them vent; and to express the same before God and Men; *impossibile est hominem exuere*; Christianity doth not require thee to turn stoick, and cease to be a man; Let the fear *of Gods casting thee into hell*, have the preheminence; then cease not to fear *mens killing thy body*; sell not thy self, to save a natural life; and then spare nothing to redeem the same from death; by the exception of this one thing *thy self*, make the Devil a liar, as did *Job*; and then

be

be not troubled, to ſet thy ſeal to a truth ſpoken by the father of lies, (*viz.*) *that all that a man hath he would give for his life*; Let not the dread of death tranſport thee, to accept deliverance on terms of ſinning againſt God; then be not afraid or aſhamed to let men obſerve thee ſubjected thereunto; mourn not as without hope; then ſpare not to mourn that thou muſt part from them, whoſe duty it is to mourn over thy grave.

I bleſs God, I ſee in nature much; in Scripture more abundant reaſon to make me willing; none to make me deſirous to dye; I look for thoſe things, and that eſtate which I will not exchange for my natural life; but I could be glad to enjoy my life and them; The cup of death is bitter; my ſtomach riſeth at, and againſt it; I cannot but pray, Oh my Father! *If it be poſſible let this cup paſs from me; If it be poſſible let this cup paſs from me;*

Good Father, *Let this cup paſs from me*; yet, I hope I ſhall never want grace to ſubjoyn, *not my will, but thy will be done*; *not my will, but thy will be done*; *not my will, but thy will be done*: whilſt Death is Death, and I a Man, I cannot but dread it; I cannot deſire it; I will therefore endeavour to defend my ſoul againſt the dread thereof; and check my paſſions, by contemplating what may make me content to undergo, and cheerfully to ſtoop unto what I cannot, I dare not deſire; any more then I can avoid, or dare decline it when directed by a righteous, yea, a gracious God to arreſt me; my ſoul, ſilence; ſupport thy ſelf, conſidering,

SECT. I.

Death is moſt certain.

DEath *is of all things moſt certain*; moſt ſure to overtake me; to befall me, *duſt I am, and to duſt I muſt return*; my life may be a while prolonged; but nothing is more

more certain then that death will ere long put an end unto it; *man that is born of a woman, is but of few days.*

My *natural conſtitution is corruptible*; not onely obnoxious to the aſſaults of violence from without; but alſo ſubject to innate corruption, principles deſtructive to it ſelf; my body is at beſt but an *earthly Tabernacle*, always out of repair, and ready to fall; patched up by daily bread, which will not be able to ſuſtain its being, when the *grinders begin to fail*; the Keepers of this my houſe do already tremble, my ſtrong men begin to bow; many diſeaſes now grow upon me; theſe are the Harbingers of mine approaching death; I do already bear in my back, the ſtone which will ere long moſt crrtainly batter in peices the earthen veſſel of my body; this Pitcher may a little while go to the Well, but it will at length come broken home. In mans natural conſtitution.

The

The contrary elements and qualities, whereof my body is compounded; and by which it doth now ſubſiſt, do conclude the certainty of my death; heat and cold, moyſture and draught, are enemies each to other; by their oppoſition my being is upheld; and yet, the *militation of theſe in me*, tend to the *annihilation of me*: The hand of violence may indeed haſten on me that eſtate, which nature will moſt certainly, moſt ſpeedily effect: the Plumb which is not plucked, will fall: the Graſs which is not cut, will wither: the ſtouteſt Oak, of longeſt growth, will at laſt come to duſt, if it be not conſumed to aſhes: my ſtrength is not the ſtrength of ſtones, nor is my fleſh graſs; I am as a dried leaf; my life paſſeth away as a Weavers Shuttle, and withereth like the graſs; the Ax or Halter can onely haſten, what my ſtudy and labour is ſure to produce in a little time; if Death could not

other-

otherwiſe deſtroy my being, theſe inſtrmuments (enforced by mens cruelty) ſhould never do it, but it is an eaſie matter to break a bruiſed reed, and to force a dying life to breath out its laſt breath.

My ſoul! my bodily conſtitution doth not more diſpoſe me to dye, then Gods determination doth bind me unavoidably to undergo it; *It is appointed unto all men*, and ſo to me, *once to dye*: The concluſion God made with man in Paradiſe (when he made with him a Covenant of life) was, *In the day thou eateſt of this fruit, thou ſhalt ſurely dye*: the ſin was committed, the covenant was violated; this condition was judicially denounced, and duely executed; *by one man, ſin hath paſſed on all men, and death by ſin*; the ſeverity of God, hath by a moſt righteous ſentence, ſubjected all men to the ſtroke of death; am I a man, and expect to be

By Gods determination. Heb.9.27.

Gen.2.17.

Rom.5.12.

be exempted from the common fate of my nature?

Immortality not natural.

Immortality in the estate of innocency, was of grace, not of nature: created, compounded man, was capable of dissolution;) that grace was once forfeited, never restored; nature therefore returned to its course, will inevitably work my ruine; and resolve me into the nothing, or the dust, out of which I was first made.

Christ redeemed not from the stroak of death.

The Lord Jesus Christ hath indeed, undoubtedly redeemed me from death; but, it is from the *sting*, not from the *stroak* of death; he doth secure me from the *curse*, the consequences of death; but he stayeth not the returned *course of nature*, from passing on my being; hunger, cold, neakedness, sickness, sorrows, the assaults of violence, with all other man-destroying-accidents did befal himself, and are incident unto me; and are as certainly as effectually destructive

to

to my being ſince; as before Chriſts death and reſurrection.

I do moſt certainly believe, at the coming of our Lord in glory, *all ſhall not dye, ſome ſhall be changed:* but I have no aſſurance that I am of that number; nor is it probable; for though I live in the laſt and worſt days of the world, that laſt day is not ſo near me as my lives end; the great things which muſt be accompliſhed before that great and terrible day of the Lord come, cannot be effected in thoſe few days nature will permit me to live; nor is it probable in this preſent age; I will not envy the Saints then living, the happineſs of never dying, but my ſoul; I ſee no reaſon of hope, that I ſhould partake thereof.

Some may be changed, yet not I. 1 Cor. 15. 51.

Nature diſpoſing me unto death; God having determined death to paſs upon me; I cannot avoid it; it will with certainty overtake me at the laſt; It may o-

vertake

vertake me ſooner then I am aware or look for it; I have not the certainty of one days exemption from this moſt certain condition; I am ſubject to many caſualties as well as diſeaſes; a tile from an houſe, or a fall from my horſe, might ſoon kill me if I were abroad; Death commeth on me where ever I am, as an armed man whom I cannot reſiſt; and come to me the worſt that can come, it is but death, which I can no way ſhun, or long avoid.

My Soul! be wiſe; make a vertue of neceſſity; ſtoop quietly under that ſtroke from which thou canſt not ſtir: Startle not in ſence of that ſtate, from which there is no ſtarting: Whether I conſume my ſelf, or be cut down by others, it is but death; this eſtate doth unavoidably attend me: Let me be content chearfully, ſubmiſſively to bear the evil I am no more able to divert, then to deſire; ſhall I

ſtomack to entertain the gueſt, whom I daily expect, and who commeth with command, and irreſiſtable power; whoſe coming I cannot prevent or delay; who being come, will not be diſmiſſed or ſent back for one moment: I will bid welcome the certain unavoidable event, though haſtned by an uncertain, unexpected ſtroak.

SECT. II.

DEath is not more certain to me, then *common to men*: this is the lot of all men; the man liveth not who ſhall not feel the ſtroak of Death; ſtrong or weak, rich or poor, noble or ignoble, good or bad, muſt all die: The power of Princes may precipitate and haſten the death of others, but it cannot protect themſelves from the ſtroak of death, no not for a moment; as for thoſe who have riches, there is not one of them can *redeem his brothers*, no, nor yet his own *life* Pſ. 49. 7, 8.

Death is a common ſtate.

Great men die.

from

from death; when I die I shall rest with *Kings and Counsellors of the earth*; *with Princes who had gold, who filled their houses with silver*: Death hath subdued the most dreadful Conquerors of the world, and devoured the most puissant Armies: Where are now the Sons of *Anack*? what is become of the Giants of whom we read? are they not dead? could *Sampsons* strength repel, or *Davids* Worthies stand under and against the stroke of death? Piety is no priviledge against the arrest of death; are not the Patriarcks fain asleep? where are the Fathers of old? do the Prophets live for ever? the best that ever lived, died: death is an high way, a beaten road, this tract is trodden; *Abel*, *Adam*, *Enoch*, *Noah*, *Abraham*, *David*, *Daniel*, *Peter*, *Paul*, *James*, *John*, yea the Lord Christ himself are all dead; these with multitudes of all sorts, ranks, qualities, languages

Job 3. 13, 14.

Strong men die.

Best men dye.

John 8. 52, 53.

ges and degrees, have gone this way before me; why then do I fear to follow after them?

Death is not more common in its general nature, then in its *ſpecial kind*: Violent death by all ways of ignominy, and inſtruments of cruelty are common to men; eſpecially to Martyrs, and Gods moſt faithful Miniſters: this way Gods Prophets, *Urijah*, *Iſaiah*, *Zechariah*, and others: Chriſts Diſciples, *Peter*, *Paul*, *James*, *John* and others: The Primitive Fathers of the Church, *Polycarpus*, *Ignatius*, *Juſtinius* and others: And our firſt Reformers from Popiſh blindneſs, and abominations, *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Rogers*, *Bradford*, *Taylor*, *Saunders*, and many others went out of the world: What day returneth without the death of men? what age of the world hath paſſed not ſtained with the blood of Martyrs, or violent death of holy men? what kind of death pe-

The kind of death is alſo common.

culiar to malefactors, hath not Gods Miniſters and Martyrs, the zealous reprovers of publick ſin, been ſubjected to, and undergone?

My Soul! be thy condition what it can, thou muſt conclude, there doth no temptation befall me but what is common to man, yea to the beſt of men, and to the cheif of Martyrs: what if the way be dirty and dreadful, tedious and tireſome; ſhall I draw back? or not drive after ſo many, ſo good, ſuch excellent men as are gone before me, *Levius communia tangunt*, ſay men by nature; how eaſie is a common yoke? whilſt then mine is the common ſtate of men, and good men; abate thy fears, advance thy courage; follow with chearfulneſs and content: Let the motto of the happy, unhappy Lady *Jane Gray* give check to the admiring cenſures of the ſpectators of my death;

1 Cor. 10. 13.

Non aliena putes, homini quæ obtingere poſſunt;
Sors hodierna mihi, tunc erit illa ſibi.

I tread no untroden tract; I am not the firſt, I ſhall not be the laſt that dye; I go the way that many, moſt, and beſt have gone before me; and others muſt daily and hourly follow after me: whatſoever is my chance, death is the condition common to men; and the grave doth know no difference between them who run out the courſe of nature, and thoſe who are cut off by violence; *One dieth in his full ſtrength, being wholly at eaſe, and quiet, his breaſts are ful of milk, and his bones are moiſtned with marrow; another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure; theſe both lye down alike in the duſt, and the worms ſhall cover them*, without any difference or diſtinction; Let me dye which way God hath determined; by ſickneſs, or by ſword,

Job 21. 23, 24, 25, 26.

in my bed, or on a publique ſtage, in old age, or in the prime of my days; in courſe of nature, or by the hands of violence, I can but dye; and dye I muſt, for I am a man; and death is common, certain, and natural unto man.

SECT. III.

My death is decreed by God.

Death this common ſtate, with all its circumſtances is *determined by the Lord:* whatſoever doth relate unto this condition, is concluded in the councels of the moſt high; theſe no man can alter, or avoid; God is of ſoveraign power; his purpoſes muſt and ſhall prevail againſt all powers whatſoever; what is by him decreed muſt ſtand moſt certainly to come to paſs.

My time is then in the hands of the Lord, he will preſerve me from the force of any diſeaſe, and fury of the oppreſſor, until the date by him determined be expired; *my time is appointed on the earth, my days are determined, the number*

Job 14. 5.

ber of my moneths are with the Almighty; he hath ſet the bounds thereof; Theſe I cannot, I muſt not expect to paſs; nor can the diſtempers of nature, moſt violent diſeaſes; or the fury, malice, or power of men, break in upon them, to anticipate their courſe, or accelerate their period; I cannot, I ſhall not be cut down before the time; nor any other way then that God hath decreed; ſhall not I be willing to go, *when* and *how* God will have me go?

The decrees of Heaven are unalterable, and unavoidable; it is mans duty to ſubmit to them without demur or debate; Shall I, can I profeſs a filial relation to God, and obedience to the will of him my Father, and not reſign up my ſelf, my time, and my life to be diſpoſed by God? is a reluctancy in this caſe competible with my prayer, *thy will be done?* or conſiſtent with that my reſolved

ſupplication in this very caſe, *not my will but thy will be done?* men are but like diſeaſes, executioners of Gods decree upon me; they have againſt me no power but what is given them from above; though therefore I am loath to leave my cottage, and preſent ſenſible comforts, ſhall I dare to reſiſt? or refuſe chearfully to yeild unto, and reſign them at the pleaſure of mine abſolute Lord and Soveraign, by which alone, I hold them?

Conſider, Oh my ſoul! it is the Lord (more righteous then to do me wrong, more gracious then to do me hurt) who doth diſpoſe my time and ſtate; Let him do what ſeemeth good unto him; *There is a ſeaſon to every thing under the Sun*; there is *a time to every purpoſe unthe Heaven*: Gods time is the ſet time to all things; and the beſt time to the Sons of men: *every thing is beautiful in its time*; ſo ſhall death be to me, when my time

Eccleſ. 3: 1, 11.

is

is come; when mens work is done it is fit they go to bed, lye down and sleep; *man goeth forth to his work, and to his labour, until the evening:* When Corn is ripe it must be cut done; I shall not fall without Gods determinate counsel; shall I dare? can I desire to contradict that? I shall not be cut down until I be ripe; and my cutting down be seasonable; can I wish to stand longer? I have lived, shall I not now be content to dye, according to Gods determination? Ps. 104. 23.

SECT. IV.

THe assaults of Death, are the assaults of an *enemy, armed with power and irresistible.* This is very true! but yet, Death is the *last enemy* I must encounter; and cannot be otherwise conquered then by my falling under its stroak: my whole life hath been a militation; and my death is but a military finishing of my course: my willingness to dye; mine encoun- Death is an enemy, but conquered.

tring this King of terrors with a Christian faith; with a calm, quiet, and composed Spirit; can onely make my dying words trumpet with triumph, *I have fought a good fight, I have finished my course.*

2 Tim. 4. 7.

I have all my life-time fought with Death, as *Sampson* with the *Philistines*; it often assaulteth me by hunger, nakedness, cold, infant-weakness, sickness, natural diseases, and the assaults of violence: shall I think it strange to receive another onset, and to take one turn more with my constant enemy? Shall I fear by the *power of grace*, to vanquish him, whom I have by the *strength of nature*, and *help of art*, I many times resisted and repelled.

O my soul! Sin my *Dalilah*, hath deceived me; and spoiled me of my natural strength; I cannot now, as formerly, fight with, and beat back this *Philistine*: mine onely conquest of him, is to fall before,

and with him: when he hath divided my body from my ſoul, he hath done his worſt; and will ſoon find a few ſuch victories will waſte his ſtrength, ſo that he ſhall not be able to keep the field; to appear in the world; or to aſſault the ſons of men.

My ſoul! conſider thy preſent ſtate; compoſe thy ſelf; cry unto God for ſtrength of faith; that thou mayſt by dying, be at once revenged on thine enemy: I ſhall when dead, be for ever freed from that warfare, with Satan, Sin, and the World, which I have been conſtrained to wage all my life long: I ſhall then no longer fight for my *ſtrength*, *youth*, *growth*, *credit*, *comforts*, and *conſcience*, all which I have all my time defended with much difficulty, and great danger: Death mine enemy, ſhall then ſet me free from the *Devils temptation*, *the worlds enticements*, *the outrage of men*, *the arrows of*

the

the Almighty, and the luſtings of mine own fleſh; all which have all my days ſtung my ſoul, and battered my body. My ſoul! take courage unto this laſt encounter; herein my willingneſs to dye, is the victory; my fall is the fulleſt conqueſt that I ever did, or can make: be herein the more couragious, conſidering,

Death is, though an enemy, yet a *conquered, and diſarmed enemy*: Chriſt, that Captain of my ſalvation, hath tryed the ſtrength of death, and ſubdued it; he by dying did overcome death, and him who had the power of death, (*viz.*) the Devil: herein Satan was out-ſhot in his own Bow, and caught in his own ſnare: what gained the *Philiſtines* by bringing forth *Sampſon* to make them ſport; and to be inſulted over, in the houſe of *Dagon*; but their own deſtruction? the very ſame hath death and the Devil gotten by bring-

bringing the Lord of life to dye on the Croſs; and to the Grave which could not hold him; theſe by getting, have loſt the victory: O bleſſed Paradox! by this my faith, and my ſoul can out-face, out-brave death; whilſt my nature, and my body doth dread the aſſaults, and ſtroak thereof. Death ſtruck the Lord of life with its ſting; and loſt its ſting by ſtriking him: and in him, all that are his, do ever ſince inſult over death; with an, *O death! where is thy ſting? O grave! where is thy victory?* Since this foil death is befooled of its conqueſt over them whom it moſt inſultingly ſtrikes with ſucceſs, and cutteth down with power; for it prevailing, looſeth its deſign: The deſign of Death is to *ſeal man under indelible guilt*; to *ſet him under the curſe of the Law*; *and at everlaſting diſtance from the Lord*: *The ſting of Death is Sin*; *the ſtrength of Sin is the Law*;

1 Cor. 15. 55.

verſ. 56. 58

Law ; but thanks be unto God, who hath given us the victory, through Jesus Christ our Lord ; for hereby death doth (to all that are in Christ Jesus) effect what is directly contrary to its design, it *discharg-eth that guilt* under which they greived all their days ; and *releas-eth them from those curses of the Law*, by which they were chasten-ed in this life ; and it *transmitteth their souls unto the immediate and eternal enjoyment of God and Christ*; and although it holdeth the body for some time, yet, it *divideth it not from Christ*, to whom it is in-seperably united ; and by whom it shall be raised up, to be reuni-ted to the soul, and perfectly possess God for ever.

My Soul! why art thou afraid of a Bee which hath lost its sting ? why dost thou dread an enemy van-quished to thy hand, and sprawl-ing at thy feet ? Hath *David* kill'd *Goliah*, and shall not trembling, affright-

affrighted *Israel* up, and pursue the *Philistines*? hath the Lord Christ gotten and given me the victory over death, by discharging thy guilt, and bearing the punishment thereof in his own body, unto the satisfaction of the Law; and wilt thou fear to encounter the fiercest assaults thereof? What? shall a conquered enemy disanimate the Conqueror?

My Soul! in the world *thou hast tribulation*; in death *thou hast terror*; but be of good comfort thou art now engaged in the last encounter with both; and the Lord Jesus hath *overcome the world*, and *conquered death*: Triumph in death; for thou shalt by dying, be made triumphant over Death, the World and the Devil: Thy warfare is now accomplished; let me now in my last act play the man, and shew the valour of my Faith and Patience, unto the due restraint of my now provoked fear and pas-

sions

sions: Then this shall be the matter of mine eternal happiness and honour, that *I have warred a good warfare; I have fought a good fight, I have kept the Faith.*

SECT. V.

The cursed nature of death is changed.

DEath is a *curse*, the *punishment of mans sin*, the *expression of Gods wrath*, and the *execution of the Law*; and *dreadful sentence* pronounced against man. It is so, in its nature, and of it self: But it is not such to all that are thereto subjected: the voyce from heaven hath proclaimed them *Blessed, who dye in the Lord*, and hath rendred two reasons of the blessed state of their death: First, they *rest from their labour*; they then reap no punishment, but are indeed blessed; for *he that is entred into his rest, ceaseth from his own works* (of sin and sorrow) *as God ceased from his.* Secondly, *Their works follow them*, unto their acceptance with, and recompence from the Lord.

Rev. 14. 13.

Heb. 4. 10

The

The nature of death is changed to such who are in Christ, and to such who die for Christ; the friends of Christ do not dye, but *sleep*: I account sleep a special blessing of God, for the refreshment of nature: my sleep is the image the similitude of death: Death is the truest, the onely sleep of a true Beleiver; when I sleep I am as dead; and when I dye I shall but sleep: I shall indeed sleep longer in my grave, then in my bed; but I am sure I shall sleep more quietly; without affrighting fancies, or disturbing dreams, and I shall at length awake and arise: when my weary day is ended, how willing am I to lye down and sleep? My Soul! art thou not willing thy weary body should have rest? to dye is to a Saint no more, then to undress and go to bed, to lie down and sleep; Let what will become of *Dives*, *our friend Lazarus sleepeth.*

Death to Christs friends is a sleep.

Job 7. 21.

Joh. 11. 11

The

The righteous when they dye,
Isa. 57. 1, 2 and 26. 20 are *taken from evil to come*: death is their defence from danger, distress and dread; their grave is Gods *pavilion* and *receptacle*, into
Mal. 3. 17. which they his *jewels* are gathered, lest they should be left in the commotions of the world; in which, they his trusty friends and confederates are secured from the storm and blast of the terrible ones, raised up by the Lord to shake terribly the earth: my Soul! what though the Chambers of death be dark; wilt thou deem it a curse to be gathered into them by Gods special grace; that thou mayst not feel, hear or see the evil, which his wrath and vengeance is about to bring on the places of thy present abode? The just by death *enter into peace*, when the whole world is full of Wars; they *rest in their beds*, when the house is all in an hurly burly, and unquiet tumult: Death is the Saints cessation

on from labour and travel; their ſecurity from lamentation and trouble: their eſtate of quiet and eaſe, and their entrance into reſt and glory: The very wicked (who with *Balaam*, are ready to curſe them whilſt they live) would gladly ſhare lots with them in their death: The worſt of men are ſo apprehenſive and affected that their latter end ſhall be exceedingly good, that they cannot but wiſh to dye the death of the righteous.

Death is indeed a curſe to ſinners; but the *courſe of nature unto Saints*: The direful executioner of Gods wrath and law, to all who die in their ſin; but a *meſſenger of divine favour* to all who die in the Lord; *an harbinger of peace* to all who walk in uprightneſs: A grim Porter to *fetch home to their fathers manſions*, all that are Gods children. Death is indeed a diſmal doom on the ſons of

the first *Adam*, but the *discharge of all sin, sorrow, pain*, and *travel* to all the sons of the second *Adam*: death is in its nature vile and odious, but *precious in the sight of the Lord, is the death of all his Saints*: death is exceeding dreadful to such who are obnoxious to its *sting*; but the stroak of death is desireable, to all such who are acquitted from, and armed against its *sting*.

Ps. 116. 15.

A good cause, and conscience, make death a blessing.

Death by violence containeth in it a curse, with an emphasis; and increase: yet, *a good conscience, righteousness towards God*; *and the testimony of Jesus*; being the cause procuring the same; maketh the most base, ignominious, and cursed death, a condition of glory and blessedness: the blessing of them who dye in the Lord; doth most certainly, eminently, and especially appertain to such who dye for the Lord. It is a singular gift to *beleive in Christ*; but *to suffer*, and that unto death, for

Phil. 1. 29.

Christ,

Christ, is a peculiar gift, of special grace; all Saints share not in it; attain not the honour of it: *Stephen* stoned for enforcing the truth of Religion (by the strength of reason, not to be resisted by the adversaries,) saw, *Heaven open to receive him at his death*: The slain for the Word of God, and testimony which they held, are *lodged under Gods Altar in glory*; and before the *Throne of the Lamb*; they are cloathed in *white robes*, to attend the Lamb: the most cursed and ignominious death is changed and made glorious to just men, by having passed on Gods best servants; most zealous and faithful Prophets; yea, the only and beloved Son of God, the Lord Jesus, our Savior, hath made death, every, any kind of death the blessing of his people:

Act. 7, 55, 56.

Rev. 6. 9. 10, 11.

My Soul! mistake not the nature of death, unto the increase of thy dread: mind the condition; make sure of the qualification

which changeth its nature; and then death will looſe its affrighting vizard, and have another aſpect in thine eye; and thou wilt incline to give it a more free acceptance: am I in Chriſt? I am then redeemed from the curſe of death; can I? dare I deſire to divert the courſe of nature? Beware, O my ſoul! who am I? *Shall the earth be removed for me?* ſhall I think to alter Gods purpoſe? or to change the courſe of Gods providence towards men? ſhall I not be ſatisfied to be ſaved from the ſting, unleſs I eſcape alſo the ſtroak of Death? God never purpoſed, Chriſt never promiſed to free me from this; why do I preſume to dream of it, to look for it? Shall my dread of the ſtroak, darken the glory of Chriſts love, or damp mine apprehenſions, and eſteem of the unſpeakable, undeſerved mercy of being ſaved from the ſting of death? God forbid.

Job 18 4.

God

God hath extracted the poyſon; ſhall my ſtomach nauſeate and riſe againſt this cup, onely becauſe it is bitter? Oh no; I will right-thankfully take it, as the cup of ſalvation; and diſmiſs my dread; and dutifully ſubmit my ſelf to the Will of God, onely wiſe; my moſt gracious Father: O my God, *not my will but thy Will be done.*

God hath accounted poor, weak, worthleſs me, worthy of the Miniſtry of the glorious Goſpel of his dear Son, he hath at this time culled me from among my brethren, to bear a ſpecial Teſtimony to his truth; to the power, plainneſs, purity, and ſimplicity of Chriſts ordinances, worſhip and officers; and to thoſe degrees of reformation in this Church and Nation, which have been proteſted and ſolemnly ſworn to the moſt high God; herein I have beleived; for theſe I have ſpoken, written, and diſputed; and ſhall I now

fear to ſuffer? ſhall I now dread death, the crowning act of all my zeal, diligence and fidelity? is not this part of the croſs of Chriſt? and ſo, the glorious crown of a Miniſter of the Goſpel? have I any thing wherein to glory, ſave the Croſs of Chriſt? and ſhall I fear to be ſeen in my Maſters Livery? the honour of my now expected death, is an high favour, a peculiar priviledge, an effect of ſpecial grace; and therefore ſufficient to perſwade me to be, not onely willing, but deſirous to be offered up by death; to, and for him who accounted not his life dear for me: Death in, and for this cauſe, is not more my duty then my dignity; the more ignominious it is, the more glorious; it ſhall receive the due recompence of reward; *If I ſuffer with Chriſt, I ſhall be glorified with him*; and *raign with him.*

2 Tim. 2. 12.

I have all my days wandred in

this world like a Pilgrim in a ſtrange Country; it is now my Fathers pleaſure to call and ſend for me home; ſhall I refuſe to go in the hand of a grim Meſſenger? becauſe of his gaſtly look, and affrighting countenance? may not the ſame bloody hand conduct me to my Fathers Houſe, which doth cut down mine and my Fathers foes? what though the ſtroak of death be the ſame to good and bad? the ſequels of Death are not the ſame to both: the Red Sea may paſs *Iſrael* into the land of reſt, and yet ruine the *Egyptians*: the ſame Sheriff who doth execute Traytours and malefactours, doth put good ſubjects into the poſſeſſion of their proprieties; though he be dreadful in the one, his very *poſſe comitatus* is deſireable to the other: Shall I fooliſhly draw back, fear to be poſſeſſed of mine *inheritance incorruptible, and undefiled*, becauſe I muſt be brought, and put

into it with Halberts, Bills, Swords, and the Sheriffs train and power?

My Soul; chear up; reflect on thy ſelf; Chriſt his love; and Gods grace; notwithſtanding my many ſlips, falls, and infirmities; I will preſume to ſay, I have lived the life of the righteous; the Covenant of God is on my fleſh; with God I have deſired and endeavoured to walk; though I have ſometimes wandred, and gone aſtray like a loſt ſheep: I have embraced Chriſt my Lord; and to him I will cleave, as to my deer Redeemer; I ſhall therefore dye the death of the righteous: although I may be ſtruck, I ſhall not be ſtung by death: Death may paſs upon me as the courſe of nature, and as an expreſſion of humane rage, but not as the curſe of God; or execution of his Law: Let me make it my care to ſee my quality changed whilſt I live; and then I am aſſured God will change the

quality

quality of my death when I dye.

SECT. VI.

IF I now dye, as mens rage doth threaten; mine enemies desire and hope; my friends fear and deprecate; and my self have cause to expect; *I dye as a Malefactour*; and by the sentence of a righteous Law, well, and what then? if I do thus dye, my guilt is *real* or *reputed*.

Such is the Stat. of Ed. 3. the only law declaring Treason.

Suppose my guilt were *real* (for Lord thou knowest mine innocency wherein I stand defamed) to die a malefactor is not inconsistent with eternal salvation: I may die for my sin, and not dye in my sin: I may be most justly punished by men (that others may *hear, and fear, and do no more so wickedly*) for that sin which may be pardoned by the Lord: I may be condemned in the world for that crime, which shall never be charged on me by my God: my present punishment may provoke my repentance; and

Deut. 13. 11.

my repentance will moſt certainly procure me Gods, if not the Kings mercy: Divine grace is not barred by humane juſtice: the theif crucified with Chriſt, received (and confeſſed ſo much) the *due reward of his evil*; yet this hindred not his *ſouls being that night in Paradiſe with his Saviour* and fellow-ſufferer: The crime, not the condition, muſt divide between God and the ſoul; as it doth divide the ſoul from the body: but repentance is the ſpunge of guilt; where God giveth repentance, he denieth not remiſſion of the moſt egregious crime; to the moſt heinous offendor: The hand of humane juſtice may be the help of the ſinners repentance; and then *Tyburn*, or *Tower-hill* may be as near, as good, yea, a much better way to Heaven then any other: Happy is the ſtroke of juſtice, which may ſave the ſoul from hell. *Manaſſeh's* fetters made him ſee, confeſs, and abandon

Luk. 23. 41,43.

2 Chron. 33.12.

abandon his ſin: the Elect of God are not exempt from the greateſt crimes; they may fall into and commit them: But this is their happineſs, they are ſure to repent thereof; and therefore they ſhall not be eternally condemned for them. I envy not ſome late condemned, executed malefactors, their confidence of ſalvation, and eternal life; but I heartily wiſh that (for the glory of God, the honour of Chriſtian martyrdom, credit of true Religion, the real comfort of their friends; as well as their own ſalvation) they had more freely and more openly owned their guilt (moſt odious in the light of nature, much more of Scripture) confeſſed their ſin; and juſtified God and man by their contrition, and due confuſion under the juſt ſentence of a moſt righteous law: I cannot but think repentance had been more proper matter for their profeſſions, then

The murtherous Judges of his late Majeſty K.C. firſt;

their

their insultation and rejoycing in their sufferings, as if in and for the Lord; and their peace, joy and courage, whereof their surviving friends boast; not observing the same abstracted from that humiliation, and pensive demeanour, most Christianly suitable to so just, and sad sufferings.

If there be in me any real guilt, for which I have deserved to dye; I pray God convince me of it (for I yet see it not) and affect me with it: if in any thing I have violated the Law, though through error, or ignorance, God give me grace to justifie the righteousness of that law by which I may be condemned; and then if my suffering the sentence of the law work in me a sence of guilt, unto a penitential submission under the hand of God, through faith in Christ my Saviour, I shall see cause to confess Gods abundant goodness, in saving my soul, by the condemnation,

execution, and loſs of my body.

But O Lord, thou knoweſt the crime by which I ſtand defamed; & for which, I may be unjuſtly condemned, is *reputed* and not *real*; for my heart never yet admitted, or entertained the leaſt evil thought againſt the King, *the Lords anointed:* if then I dye in mine innocency, and as a malefactor; my death may adminiſter to me more joy then greif, more comfort then contrition, more confidence then confuſion; for howſoever men may condemn me, God, and mine own conſcience will acquit and juſtifie me: Nor am I the firſt, the only one, that hath been oppreſſed in judgement; this is one of the common evils under the ſun, belonging to Gods immediate & peculiar vengeance: there is *a juſt man that periſheth in his righteouſneſs*; *if thou ſeeſt the oppreſſion of the poor, and the violent perverting of juſtice* Eccleſ. 7. 15. and 5. 8.

stice and judgement in a Province, marvail not at the matter; for he that is higher then the highest regardeth it, and he is higher then they. I pray God prevent *Englands* King and Kingdom from slaying poor, envied, and despised me; for mine innocent blood will hurt them, more then their stroak can possibly hurt me; they can but kill my body; work for me the glory of a martyr; send me to my place and state of rest: but this will hazard their souls, gall their consciences, cast them under the guilt, and odium of violence, persecution and murther by the sword of justice; stain the land with blood which will cry for Gods vengeance and their repentance; *As for me, I am in your hands, do with me as seemeth good and meet unto you; But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, upon this City, and upon the inhabitants*

In this God hath graciously answered my desire.

inhabitants thereof; for of a truth the Lord hath sent me, and stirred me up to speak and write all the words which I have sounded in your ears.

The reproach of my suffering as a malefactor, will indeed, and for a time cloud my credit; darken my sufferings, and deprive God of the honour of them, making them a stone of stumbling to many; a rock of offence to the weak and wicked: but they shall not in the least eclipse the glory of my sufferings, and innocency, in the sight of God and good men; or in the sence of mine own conscience: As for me; let all men know, I wait for a resurrection of *names*, as well, as certainly, as a resurrection of *bodies*, when the great Judge of all the Gods on earth, shall appear to call over the process, take cognizance of the error, and reverse the false judgement passed by the sons of the mighty.

mighty. Whilst my God, and my conscience witness, true Religion, enforced by right reason, to be whole, the onely, and the real cause of my suffering; why should I be troubled at the clamour, and seeming black charge of *Treason*, whilst the fulfilling my ministry, and the faithful discharge of my duty, is the real ground, and only cause of mens wrath, and my death; Shall I be dismayed, that I am Arraigned, Condemned, and executed so, as to be reputed a Malefactor? have not all Gods Prophets and Apostles been presented to the World as *evil doers*? and as such, exposed unto, and derided in their sufferings? was not *Jeremiah* charged with *Treason*? and *Paul* with *Sedition*? and both as such imprisoned and afflicted: *Elijah* was the *troubler of* Israel; was not *Amos* expelled the Court as a *dangerous Preacher against the King*; was not *Michaiah* carged

Jer. 37. 13, 15. Act. 24. 5

by

by the King, to be one that *bare ill will to the King*? was not this the very lot of *Christ himself*? suffered not that righteous one, as a *Blasphemer*, and as an *enemy to Cæsar*? shall I be deterred from following my Master? from drinking of the cup, whereof my deer redeemer hath begun? from travelling in the beaten road of all Gods Prophets? the very way prescribed by the Lord himself? hath not the Lord Christ declared humane rage and reproach, to attend all who faithfully reveal his will, and mens sins? is not unjust reproach in my death, part of Christs cross, and my Crown? why then do I dread and decline it? if I be reproached for the name of Christ, I am happy, *the spirit of glory, and of Christ resteth on me.* 1 Pet. 4. 14

It is the *cause*, not the *pain*, maketh the *Martyr*, or *Malefactor*, my soul, be not troubled at the kind, or clamoured cause of my death: were I indeed really guilty;

did I receive the due reward of my ſin, I muſt then have laid my mouth in the duſt, confeſſed my ſin; given glory to God, accepted the puniſhment of mine iniquitie, and by an humble act of faith applied the blood of Chriſt to my ſoul; then I might reſt aſſured that I was *condemned in and by the world*, that *I might not be judged of the Lord*. But whilſt if I dye, as I now dread, I dye innocently, for a good conſcience, and for the Teſtimony of the truth; Let me rejoyce that God hath accounted me worthy to be reputed the *off-ſcowring of this world*, and *enemy of mankind*; for my judgement is of the Lord, who judgeth moſt righteous judgement; and
Iſa. 66. 5. though *my brethren caſt me out, and cry; Let the Lord be glorified; yet he will appear to my joy, and they ſhall be aſhamed*; when Jeſus Chriſt ſhall come to judge, clear, and crown me as his Martyr; it ſhall

not repent me that men condemned and cut me off as a *Malefactor*.

SECT. VII.

IN death I ſhall *feel pain*; It is like I may; yet, God can make it eaſie: I feel more pain in the *precurſors*, then I can feel in the *ſtroak of death*: the pain and extremity of a killing diſeaſe, is often, and ordinarily more, then the pain of death; it is uſually ſuch as maketh life a burden, and death deſireable; how many in the burnings of a Feavor, a fit of the Stone, or Collique, have wiſhed for death to eaſe them of their pain? my fear of pain in death is much greater, then what I ſhall feel in the ſtroak thereof; the pomp and paſſage unto death, doth, and will more perplex my ſoul, then the pain thereof can poſſibly pinch my ſence: but ſuppoſe the worſt; yet,

Death is painful, but puts an end to pain.

The greateſt pains of death are

tolerable, and *pass away in a moment*: with how much ease did the Lord Jesus *give up the Ghost*, in that dying act, the dreadful expectation of which, made him sweat blood and water? how many of the Martyrs have with most calm and composed spirits, lien under the most cruel and exquisite torments; and as Lambs before the Shearer, breathed out their last breath in the greatest pains of death, that envy could devise, or enraged malice could inflict? *Haukes* (that holy Martyr, in our *Marian* Persecution) in the midst of the flames, did not forget to lift up his hands towards Heaven, before he gave up the Ghost; as a token to his Friends, that the *raging pain of that fiery death was tolerable*. All Gods Saints have lien on this rack; and sitten down on this little ease; and shall I give back because of a little tolerable pain? Be the pains of death never

so

ſo peircing ſharp, and intolerable; yet they are *ſhort*, ſoon paſs away; and are the *Period of all pain*; in reſpect of this, nature hath conceived, and Scripture hath expreſly concluded, *better is the day of a mans death, then the day of his birth*: all my life hath been nothing elſe but *ſorrow and pain*; my days have hitherto paſſed in anguiſh, affliction, and anxiety; yea, my reſting time, place, and ſtate, hath *ſcared me with Dreams, and terrified me with Viſions in the night, ſo that ſtrangling death, any kind of death, hath been more deſireable then life*; Shall I now fear that one ſtroak, which though it cut me to the heart, will at once cut off all my pain and greif? doth not nature teach men to chuſe the pain of cutting off an Arm or Leg, rather then to lye continually under a feſtring, burning, and incurable wound? *Plotinus*

Eccleſ. 7. 2

Job 7. 13, 14.

the Philoſopher, accounted mens mortallity, Gods ſpecial mercy, as the expiration of their miſery: *Cato Major*, that wiſe *Roman*, reflecting the pains he had endured, profeſſed if he might be rendred young again, and renew his age, he would not deſire it; he would refuſe it: Did the pain of life, take away the pain of death to Heathens? and ſhall it not much more do ſo unto Chriſtians, who have other, and better hopes of future happineſs then they ever knew or expected?

My ſoul! ſtir up thy ſelf, make out a little faith and patience to endure this one pinch, and ſtroak of pain, which ſhall preſently ceaſe and be the period of all thy miſery; the cure of all thy maladies; and will heal thee of all thy fears, griefs, cares, diſeaſes, and diſtempers: the afflictions of my body, and anguiſh of my mind: though I walk through the *vale of*

the ſhadow of death I will fear none ill; for Lord thou art with me: be with me O my God, that I may not over-paſſionately fear that little ſhort pain I muſt feel; make thou a *lively faith* in me, to bear up under, prevail againſt, and triumph over a *lively ſence*; that ſo my laſt little pain being paſt, I may poſſeſs eternal health and eaſe; and therein rejoyce, for that although the ſtroak of death did for preſent cut, it did for ever cure my ſoul.

SECT. VIII.

DEath will deprive me of all *ſenſible pleaſure*: it will ſo; and it is no matter; for this pleaſure was at beſt but *ſenſible*; my ſoul found no pleaſure in it; nor did it ſatisfie my very ſences; theſe were tired in the poſſeſſion, and uſe of theſe; *The eye is not ſatisfied in ſeeing, nor the ear in hearing:* The neceſſary *novelty* is an undeniable evidence of the *vanity*

Death deriveth of pleaſures, but they are ſenſible.

Eccleſ. 1. 8

Sinful. of theſe delights. It were well if I could ſay theſe pleaſures were only *ſenſible*, my ſoul hath on woful experience found them the *pleaſures of ſin*; not onely the reward, but alſo the *cauſe of ſin*: I never could poſſeſs them without ſin; I have in this reſpect paid full dear for all the pleaſures I have enjoyed under the ſun; they have ſtoln too much of mine heart and affections, they have eaten into, and eaten up too much of my precious time; they have dulled my ſences; ſtupified my ſoul, and diſcompoſed me unto the duties of holineſs; they have been baits and ſnares, whereby I have been entiſed unto, and entangled in ſin, they have diverted my ſoul from ſeeking, and ſolacing it ſelf, in more ſerious and ſatisfying delights: the *ſinfulneſs of my pleaſure* hath eaten out the *ſweetneſs of my pleaſure*.

Heb. 11. 25.

Theſe pleaſures of ſin are but

for

for a ſeaſon; are often changing, and do ſoon vaniſh; will certainly expire; cannot endure for ever, and leave bitterneſs behind them when they go away; they have coſt me more ſmart and greif when they have been ended, then they did afford me joy or content whilſt they continued: I may willingly diſmiſs thoſe pleaſures, which I have bought at ſo dear a rate; poſſeſs ſo uncertainly, and for ſo ſhort a ſeaſon; and proved ſo vain, empty, and diſſatisfactory. Short.

My Soul! Let me chearfully, contentedly ceaſe from my *pleaſure* among the living on earth; whilſt I ſhall therein ceaſe from the *ſinning* and *ſorrowing*, neceſſarily attendant on, and inſeparably annexed unto my pleaſures: and yet conſider, all joy is not at an end with me when I die; I paſs not from all pleaſure, when parted from theſe; I onely leave what Joy ſucceedeth and yet remaineth.

what is ſenſible and ſinful; but death ſhall tranſmit my ſoul into Gods preſence, in which are *rivers of pleaſures for evermore*: can I think the fulneſs of laſting joys, ſolacing my ſoul in the ſight of God, will not compenſate my loſs of the ſenſible pleaſures of ſin, which are but for a ſeaſon? did theſe caſt the ſcales of *Moſes* judgement and affections in his time of life, youth and ſtrength, cauſing him to deſpiſe the Crown and glory of Egypt; and to chuſe affliction with the people of God, rather then to be called the ſon of *Pharoah's* Daughter? And ſhall not the ſence and expectation thereof make me content to leave the delights, which I cannot longer enjoy? It was my duty to have refuſed them ſooner; I may well be content to relinquiſh them now, I can enjoy them no longer. My ſoul! yeild unto, rejoyce in, and bleſs God for that neceſſity, which doth

Pſal. 16.11

Heb. 11. 25,26,27.

doth enforce thy duty; and willingly leave those pleasures, which would have left thee in bitterness, if thou should longer abide in the body, the onely subject capable of these sensible pleasures.

SECT. IX.

DEath will deprive me of all my *outward comforts*, goods and possessions in the world, Wife, Children and Servants which ministred to me; Be it so; it is Gods mercy I have enjoyed them for *so long a time*; I am in the possession of them a tenant at Gods will, he doth not the least wrong to take them from me; so kind hath God been to me, he hath let me possess them, whilst they could do me good, and I had *need of them*: when I am dead they connot minister to me; I shall have neither need nor use of any, or all these comforts: I may well be content to leave what I shall not lack, what I cannot use; it is I confess a mer-

Death doth deprive me of outward comforts wch I have long enjoyed to supply my necessity:

cy

cy to have them; but it ſpeaketh *imperfection* to have need of them: is it not much better to be in an eſtate of *perfection* without them, then to have theſe comforts to me continued, and my ſelf abide *imperfect*?

Such as content not nor continue.

Death doth deprive me of ſome comforts; but they are ſuch which afford no true *content*; nor are they of any *continuance*: they are, though the *beſt things under the ſun*; yet at the beſt, they are but *things under the ſun*; and all things *under the ſun are vanity and vexation of ſpirit*: they give a little, and indeed but a little content to my ſence; but not any to my ſoul; they were not obtained without care, retained without fear; nor will they now be relinquiſhed without greif: I cannot deny them to be *flowers*, *flowers of beauty and pleaſure*; but I muſt confeſs I ever found them *fading*, and *full of pricks*: I have not enjoyed them

Eccl. 1.1,2

with

without *vexation*; and if I live longer, I ſhall ere it be long loſe them, and have them taken from me; they all have the wings of the morning, and flye away in a moment. I can already ſay of ſome, what I ſhall ſoon ſay of the reſt; I had ſervants, truſty and faithful to me; but they are gone: I had goods yearly renuing my ſtore, but it is taken from me; I had Children, ſweet babes, the cheif of natures bleſſings; but my *Joſephs* my *Benjamins are not*; mine outward enjoyments have been to me a *Gourde* of refreſhment, and preſent delight; but a *Jonahs Gourde* of vanity, in the root of which is a worm, which doth and will ſoon make it wither: if I paſs not from my preſent comforts, they will peirce my ſoul with care and fear, and at laſt periſh in mine hand; I may well be content to die from thoſe comforts, which are ſure to die from me; and leave

My means by my miniſtry.

Jon. 4. 6, 7

me

me in sorrow, even in *worldly sorrow which worketh death*: What great difference is it for me to be parted from my comforts, or to have my comforts parted from me? can any thing but a childish temper, make me cry, when those pleasing toyes are taken from me, which I freely leave when tired with them: or which I fling from me with fury when I feel my self hurt by them? what cause have I to be thus dismaied, to be divided from those comforts which I have thus long enjoy'd, to supply my need yet with certain dolor, and uncertain durance? shall I so foolishly love, as not be content to leave what loadeth me with care and fear; yet cannot last; but will be gone from me, if I stay longer in this world?

2 Cor. 7. 10.

Death taketh me from my *outward comforts*; but yet, I leave them to, and for *the comfort of my relations and friends*, which stay behind

behind me; they will have the use of them, they will do them good; though I leave them, they are not lost, my turn is served by them; shall I grudge that others have them to serve their turn, as they served mine? hath it not been my care to get goods, that I might leave them to my Relations? and shall I now be unwilling to leave them that little which I have gotten? and which can now do me no more good?

Though death deprive me of some useless *moveables*; yet it leaveth me my most *precious jewels*, and chiefest substance: the *graces of my soul*, the glorious priviledges of my faith, death cannot touch, or take from me; and these are more worth then all the world: My soul! play the Merchant, be content to see thy luggage, and empty cask cast overboard, to save thy choice commodities, and thy pearls of price: death may take

me

me from *riches*, it cannot touch my *righteouſneſs*; it may anticipate my pompous Funeral, but it cannot hinder my graces from going with me to Heaven; though I muſt at death leave my outward comforts, this is mine advantage I may retain, and carry with me mine *integrity*: My ſoul! death ſhall not meddle with thy beſt treaſure; be therefore content to part with thy worſt enjoyments; thine outward comforts: whilſt thy tottering tabernacle muſt fall, thine earthly cottage muſt be burnt; rejoyce, and bleſs God that thou canſt ſave any thing; much more, that thy *beſt goods*, thy *ſubſtance* is eſcaped and ſecured; for being herewith ſtored, thou ſhalt poſſeſs an eſtate much more plentiful and pleaſant, then what thou hadſt in this life and world.

Death cuts me off from my relations, but caſteth them on God.

SECT. X.

DEath *will cut me off from my dear Relations*, whoſe depen-

dance

dance hath been on my care for them; but, it will then dispose them under the more immediate care, protection, and providence of God, who is, *judge of the Widows case, and with whom the Fatherless find mercy.* Pſal. 68.5 Hoſ. 14.3. It peirceth my ſoul to hear the Wife of my boſom cry, *Oh Husband! What ſhall become of me, when thou the covering of mine eyes art taken from me?* and to hear my Children cry, *What ſhall become of us, when our careful, compaſſionate Father is gone?* be ſtill my ſoul! ſubmit, yeild unto my God; even *ſo father*, for *ſo it ſeemeth good unto thee*: Is it not my duty by an act of faith, to *caſt my fatherleſs Children on the Lord?* have I not taught, and often aſſured my Widow, ſhe muſt truſt in God? was it not the Lord who provided for them by me? in vain had I riſen early, gone to bed late, & eaten the bread of carefulneſs, if God had not built my houſe: Shall

I think the ſame God cannot, or ſhall I fear he will not provide for them without me? they may be put upon ſome more ſenſible ſtraits, to exert ſome more ſpecial acts of faith; more eminently to exerciſe ſome graces; but they have the ſame aſſurance, and ſome better ſecurity, that they ſhall enjoy food convenient, the Fountain abideth full and flowing, though not by the ſame pipe and conduit which is cut off: it is Gods property, and promiſe, to take care of the Widow and Fatherleſs: eſpecially of ſuch who are ſo made for the teſtimony of his truth: Why do I diſquiet my ſelf for the ſadneſs of that condition, which ſetteth my dear Relations in a more ſpecial dependance on God; and ſecureth to them the more peculiar providence of God? I love them; I have looked after them whilſt I lived; I will now leave the care of them to him, who expreſſed it

by

by me; who can and will expreſs the ſame without me; who is charged with them by his own property and promiſe; who is more immediately, more eminently bound to look after them, by taking, thus taking me from them.

O my God! give my Wife and Children a fear of thee; ſubmiſſion to thee; and faith in thee; be thou the Husband of my Widow; and the Father of my fatherleſs Children; that to the praiſe of thee who faileſt not, they may tell the world, the unbeleiving world; they loſt nothing by looſing, thus looſing me: they traded to good advantage, by freely, willingly, cheerfully, contentedly, giving up a moſt loving Husband, and tender Father, to the pleaſure of a gracious, faithful, never failing God; who ſtayeth with them, and careth for them, when he by death doth take me from them.

SECT. XI.

Death hindreth me from knowing what is done under the ſun; and ſo I ſhall know no evil.

AFter death, I muſt *lie down in the pit*, I ſhall be *covered with darkneſs*; I ſhall not *know what is done under the Sun*; This will indeed be my ſtate: but yet, whilſt I lie down in the pit, *I ſhall abide in ſafety*, and be delivered from my brethrens rage and fury; My Brother *Reuben* proveth moſt faithful and affectionate, by letting me down into the pit; he thereby ſecureth, not onely my life, but alſo my liberty againſt my brethrens malice; their hands cannot then reach me to do me hurt; they cannot draw me thence, to ſell and enſlave me to any *Iſhmaelite*, their envy may enquire for me, but they ſhall not find me; I ſhall be preſerved in ſafety, and preferred to glory, when their entangled ſtate ſhall affect their hearts, and make them with bitterneſs to remember, and confeſs, *they are verily guilty concerning their brother, in that they*

ſaw the anguiſh of his ſoul, when he beſought them, and they would not hear him: my being put into the pit, is the paſſage to glory God hath determined for his beloved *Joſephs*. Gen. 42. 21.

If *darkneſs* cover me; it doth the better ſuit my ſleeping ſtate, and capacitate me thereunto; light is indeed pleaſant to the eye, but it is perturbing, preventing, when men deſire to ſleep: my gracious God layeth me in the grave, as in an houſe of darkneſs; and as on a bed of ſilence; that my wearied body may the better ſleep and take its reſt; until it ſhall be awakened by his laſt trumpet; which ſhall ſummon me to meet my Lord in glory.

I have no great cauſe to be troubled for that, I ſhall *not know what is done under the Sun*: for there can be little done againſt me, after I am dead; nothing that can hurt me: ſuppoſe mens

Nothing but evil under the ſun to be known.

fooliſh envy ſhould digg up my ſtinking carcaſs, to burn or bury it under the Gallows; they may annoy themſelves, they cannot afflict me: ſure I am, they can do nothing under the Sun, which ſhall concerne me when I am dead; why ſhall I be ſo curious, as to covet the knowledge of other mens affairs? I might poſſibly know ſome *good* by my life; but that will be but very little; but I were therein ſure to know very much evil; and ſuch evil as would and muſt afflict me: whilſt I know nothing under the Sun, I ſhall not know the prophaneſs, blaſphemies, impieties, injuſtice, oppreſſions, violence, ſuperſtitions, perfidies, perjuries, and perſecutions which are done under the Sun, all which would call for, and conſtrain greif in my ſoul, and tears from my eyes; ſeeing I could not know a little good, without knowing ſo much evil; ſhall I not be content to be freed

freed from a ſo vexatious burden as is the knowledge of things under the Sun; I hate life, becauſe the work which is wrought under the Sun is greivous unto me, for it is vanity and vexation of ſpirit. Eccleſ. 2. 17.

What if I do not know what is done under the Sun? I ſhall know much better things: my ſoul the ſeat and ſubject of mine underſtanding, ſhall be acquainted with, and fully apprehend the glories which are above the Sun: I ſhall then know the depths of divine mercy, the myſteries of mans ſalvation; I ſhall then *know as I am known*; I ſhall perfectly know God and Chriſt; ſhall I ſtick to entertain ſuch an exchange of objects to mine underſtanding? is not my loſs great, and greatly to be lamented? by which I onely looſe the knowledge of vanity, which would not make me happy; and iniquity which would make me miſerable; but gain the knowledge, After death I ſhall know much good. 1 Cor. 13. 12.

the perfect knowledg of good, much good, true and substantial good, only good, without the least mixture of evil; and that in an estate, in the enjoyment of perfect glory?

SECT. XII.

No remembrance of me after death, nor of my sin.

AFter death there shall be *no remembrance of me*: but its no matter; *a great name*, foolishly purchased by the great precipitacie of some in the world; is nothing but a *great bubble of vanity*, which will wear out at last; time will eat it out of the strongest Cities, or marble Monuments: and I hope when I am forgotten, my sin & shame will also be forgotten: serious thoughts suggest unto me content, the little good I have done should be forgotten, so that my folly and wickedness may not be remembred: and yet,

My soul! be not dismaid, the Scripture doth declare the *memory of the just is blessed*; and the *righteous shall be had in everlasting remembrance*; God hath provided that his

Psal. 10.7. & 112.6.

his peoples names ſhall live, when their dead bodies ſhall conſume in the grave: the Lord hath uſed me whilſt I lived, as an inſtrument of his truth and honour; can I dye, and be forgotten in his Church, or among his people? ſhall not my works follow me? ſhall not my works praiſe me in the gate? can the ſinners by me reproved, or the Saints by me converted to, or confirmed in the truth, remember themſelves, their ſin, or duty, and forget me? God hath bleſſed me with many laſting memorials of nature; a fruitful progeny: I need not build tombs, or Cities and call them after my name: for when I am dead my ſons will preſerve the memory of my name: the rotting of the name is a curſe, entailed on men of rotten lives, and is ordinarily effected by Gods cutting off the budding race, and hopeful progeny: whatever hath befallen me in this life, God hath not

ſuffered

ſuffered this cauſe procuring, or producing this effect, to be my lot; I will not therefore torment my ſelf with a fear that it ſhould follow me when dead. Notwithſtanding my ſinfulneſs, my care ſhall be that my life and death may make it legible, that my *name is written in the book of life*; and therein I have cauſe to rejoyce, more then if the *devils were ſubject to me*: I have laid hold on Gods Covenant; he hath given me a place in his ſanctuary, better then a name of ſons and daughters: my name can never be blotted out of that book; mine intereſt and relation by that covenant ſhall ever be acknowledged, and remembred; I therefore cannot poſſibly be buried in oblivion.

Luk. 10. 20

SECT. XIII.

Death will remove me from my place, but it is movable.

DEath will *remove me from my place*, that it ſhall know me no more: it will ſo: but ſhall this diſmay me? am not I a pil-

grim in this earth as all my fathers were? the Patriarchs paſſed their time on earth in moveable tents, *Looking for a City whoſe founder and maker is God:* the houſes in which I have lived, have ſeemed to be more laſting ſtructures; yet they never were to me any durable ſtations; I have not indeed removed my tents, but I have been often removed from my tents: I have ever been in a ſhifting ſtate; moving from one houſe unto another; from one place to another; and this hath been to me very tedious and irkſom: my Father did indeed raiſe many ſtately ſtructures; not one of all his ſons poſſeſſed them, or any of them; the brick walls may bear his name, none of his children do or can inhabit them: God hath made conſtant motion my condition; he hath wiſely moved me from place to place, that I might be in love with no place under the ſun: if I have liked mine

Heb. 10. 10.

In *Dublin in Ireland.*

houſe

house & place never so well, I have by one means or other been forced to leave it; and that either because it was none of mine, or else mens persecuting rage would not suffer me in peace to possess it; or because my Masters work hath been done in that place and called me to another: How often have I been forcibly removed from people whom I have dearly loved, and from places where I thought I had pitched my tent; and resolved to rest? I digged a grave for my children, wherein I intended to have been intombed my self; and yet my dead babes are dispersed; their graves are at a distance each from other; and tis very unlikely my grave should be with any of them. If Death remove me from my place; it doth nothing but what hath been common to me all my life, I will not therefore think it strange once more to remove my place; but will readily,

con-

contentedly pack up and be gone; for this remove ſhall be my *laſt remove*, for this remove ſhall be my *beſt remove*: for this remove ſhall move me from Earth to Heaven: and there I have an houſe of mine own; a better houſe then any this world affordeth; *an houſe not made with hands; an eternal houſe; whoſe builder and maker is God*; a Manſion houſe, prepared by Chriſt my precurſor, for to entertain me, and wherein I muſt and ſhall abide for ever; an houſe which time cannot waſte or ruine; nor humane force pull down, or raze; an houſe moſt pleaſantly ſcituated, accommodated with all conveniencies, exempt from all annoyances, and amply furniſhed with what may make it to me an happy habitation; an houſe it is for which I ſhall pay no rent, or taxes; in which I ſhall not live a tenant at will, but I ſhall poſſeſs this houſe fully, freely and for ever; being once

ſettled in it, I ſhall not deſire to leave it; I ſhall not be ſequeſtred out of it; and (that which is worth all) this houſe is mine own houſe, mine inheritance, purchaſed for me by my Saviour, and paſſed unto by the gift of my gracious Father, none can diſpute my title, or by an *Ejectione firma*, force me out of my houſe: My ſoul! Shall I not be willing to go to, and live in mine own houſe? and that being ſo well ſcituate, ſo conveniently formed, ſo well furniſhed; rather then in a ſtrangers inconvenient houſe? Shall I not prefer an houſe of Gods building, before the beſt of mans? ſhall I not chuſe an eternal, rather then a decayed, falling, ruinous habitation? My ſoul! be not troubled at this remove; *thou beleiveſt in God, beleive alſo in Chriſt*; he hath ſaid, *in his Fathers Houſe are many manſions, if it were not ſo he would have told us*; he is gone before to prepare

John 14. 2.

pare a place for his removing people; ſhall I not up and after, ſuch an harbinger? to poſſeſs the glorious manſions of his moſt gracious proviſion?

Why is my remove by death my terror? my trouble? this remove will tranſmit me into a ſtation, not more permanent then glorious: I am removing to a better houſe; yea, to poſſeſs a *KINGDOM*: A Kingdom, not like the Kingdoms of this world; not a narrow, empty, envied, diſtracted, divided, ſhaken, ſinful, tranſient, and temporal Kingdom; not a Kingdom ſubject to wars, tumults, fire, famine, peſtilence, ruine and deſolation; and yet with ambition men do ſeek, with joy they remove into, with difficulty and danger they obtain theſe miſerable earthly Kingdoms: but my Kingdom, to which I ſhall paſs, is a ſpiritual, heavenly, unſhaken, united, ample, abundant, unde-

filed

filed, undisturbed, peaceable and everlasting Kingdom; not subject to any invasion or usurpation; to any confusion or commotions; to any mutations or violent revolution; to any alteration or danger.

Seeing it is the will of my heavenly Father to give me a Kingdom; such a Kingdom; and my Kingdom is not of this world; why should I be unwilling to leave this world, and to go to my Kingdom? will any Prince desire to live out of that Kingdom to which he is heir? Since O my God! thou hast given me a Kingdom; give me a spirit fit for, and desirous of this thy Kingdom; Let me live, and dye worthy the hopes of thine heavenly Kingdom; let not this beggarly, and these base appendants make me draw back when called to pass into my Kingdom: Up my soul; enter this strait gate into thy royal Mansion; stoop under this cross that thou mayst receive

ceive the crown of righteouſneſs, and life; the incorruptible crown of glory: ambition maketh men, whoſe portion is in this life, moſt deſperately daring, to adventure their all for a poor Cottage-Kingdom, ſubject to commotion: ſhall not grace make me much more willing to put off my natural life; that I may put on this living immarceſſible Crown, which cannot ſit on a mortal head? and to paſs from an houſe of bondage, through a red Sea, to a land of reſt and pleaſure; a ſtation permanent; and to a Kingdom of glory? I will cheerfully remove this once; ſeeing I ſhall remove to ſo great advantage; and after this I ſhall remove no more.

SECT. XIV.

DEath will *take me from off my work*; after it Chriſts Church ſhall enjoy no benefit by *my Miniſtry*; I muſt now, *no longer labour in the Lords Vineyard*: It is very true:

Death wil end my work yea and my day.

true; and this cannot but reduce me to a ſtrait, and put me to a ſtand what to chuſe; for if I live in the fleſh, the Church will reap the fruit of my labour; that *I abide in the fleſh is for them more profitable*; neverthelesſ, for me, *to dye is gain*; I ſhall be hereby eaſed of the charge and care of immortal ſouls; of the pains and burden of my Miniſtry; of the fear and dangers which attend my duty; of the toil and travel of all my labour; and of the tiring brunt of my working day; all which have made me often wiſh, my day were ended, and that my night were come; *There are twelve hours in the day, wherein men work, and then commeth the night, wherein no man worketh*: My day is not meaſured by my work, but my work is proportioned to my day; though I could by my natural ſtrength; I cannot work longer for lack of time; when my day is done, my

Phil. 1. 22, 23.

Joh. 11. 9.

work

work is done; and shall I not be content with the end of both? if my Master ease me of my burthen by ending my day, have I any cause to murmur? and yet,

The hinderance of my work shall be no hinderance to my wages: my two talents, well improved for a little time, may approve me faithfull when my master commeth; and so will pass me into my Masters joy, as certainly, as if I had traded with ten talents, and for a longer time: he who worketh in my Lords Vineyard but one hour, shall receive his penny, as well as he who hath endured the heat and brunt of the day: I have all my days stretched forth my hands to a stiffnecked and stuborn generation, who would not hear; mens obduracy hath made my ministry a work of difficulty and danger; I have in it been often tyred, and willing to lye down and rest; yet I never durst look back, nor take my

Wages shall be sure.

Matth. 25. 22, 23. and 20. 9.

hand from the Plough, on which my God hath layed it; but I ſhall now find my *recompence is with the Lord, and my reward is with my God*, ſhall I repine to go to him to receive it? I will rejoyce I have been ſo long ſerviceable in Gods Church, and an inſtrument to glorifie him on earth; and it ſhall be my joy, that I muſt now ceaſe from my labour, go home to my Maſter, and be glorified with him in the heavens.

I ſhall when dead, labour no more in the Lords Vineyard; but I ſhall now drink my ſelf drunk of the fruit of his Vine, with himſelf in his Kingdom: I ſhall no longer ſerve God on earth; but from henceforth I ſhall ſing praiſes to him for ever in the heavens: though the Church militant muſt looſe my labour; it ſhall not looſe my maſters care, he will thruſt forth other labourers into his Vineyard; and the Church triumphant will enjoy

joy my *company* to enforce their *cry*; Rev. 6.10
How long Lord, before thou wilt avenge our blood on thoſe who dwell on the earth? come Lord Jeſus, come quickly: I have done the work of my generation; what can I do, or deſire to do more? I have diſpatched the buſineſs charged on my hand; ſhall I be unwilling to ſit ſtill and take mine eaſe? I have delivered the embaſſie, to me committed; ſhall I not willingly return at my Lords command? My ſoul! bleſs God that he would employ weak, worthleſs me, and that I have done ſo much, and ſuch work in his houſe, as I have done; Let me be no leſs willing to reſt, and take my eaſe, then to work at my maſters bidding.

SECT. XV.

DEath will *diſſolve my being*; when I am dead, *I am not*: but it will alſo diſcharge my burden; when I am not, I am not greived: my ſelf, my ſin, and my

Death diſſolveth my being, and diſchargeth my burden.

ſorrow, ſhall all ceaſe together, and at once, better therefore is the day of my death, then the day of my birth: through all my life I have found little, very little that is deſireable; but much, which I may well ſpare; very much whereof I may deſire to be eaſed; for the diſcharge hereof I may well bid death welcome.

What hath been my whole life, but an eſtate of ſin, ſorrow, of pain and travel; a condition, full of cares, fears, greifs, temptations, afflictions, croſſes, loſſes, perſecutions, reproaches, dangers, and great diſtreſſes, ſickneſſes and ſinful weakneſſes, and ſoul-perplexities? *man that is born of a woman, is born unto trouble, as the ſparks flye upward*: theſe are ſo natural to me, and inherent in me, that they exiſt in, and ſubſiſt with my very ſelf; I cannot be and be without them; I cannot lay them down, without layin

Job 5. 7.

my ſelf aſide : vanity, vexation, and trouble, qualifie my life as inſeperable to it; why am I perplexed with an apprehenſion that ſuch a life draweth to a period? I have all my days been perſecuted by humane rage and power, and ſo ſhould be ſtill if I live longer; I may well be contented to be reſolved into an eſtate of peace; when men have killed my body, they have done their worſt, their all; they have me not to inſult over; they do much better for me then they are aware of; they give me a writ of eaſe from all my travel, and trouble; in the grave the *wicked do and ſhall ceaſe from troubling; the weary ſhall be at reſt; the priſoners do reſt together, and they hear not the voice of the oppreſſor.* Job 3. 17, 18.

My ſoul! were there no more in death, but this releaſe from greif, pain, ſorrow and travel; thou mayeſt well reſign me up to

the ſtroak of death; I may be content not to be, that ſo I may not be ſo miſerable; well may death be ſweet to me, to whom my whole life hath been ſo bitter: how many have deſired death, becauſe of the danger, diſtreſs, and dolour of their lives? how many have ſinfully deſtroyed their lives, to deliver themſelves from their cares, fears, greifs, wants, and woful pains? I deſire not, I dare not, I will not tempt God, and murmur againſt his providence, by haſtening my death, by a violent, untimely, unlawful, unnatural act of ſelf-violence; *all the days of mine appointed time, I will wait till my change come*; but I may very cheerfully, willingly, yeild unto that ſtroak which is ſent of God to eaſe me of ſo great a burden: the rather, becauſe Death is my diſcharge from *ſin*, as well as from *ſorrow*; and death onely can be the diſcharge thereof:

In

In iniquity I was conceived, in ſin did my Mother bring me forth; ſin is to me as natural as my ſelf; it is inherent in my being; it was born with me; it hath grown up with my body; that will not, that cannot be divided from this; this corruptible body, is the uphold of the body of corruption; theſe two do ſtand, and will fall together: This dying fleſh is not only the ſubject of ſence, but alſo the ſeat of ſin; the members of my body, are the inſtruments of ſin, unto, and until death: how tormenting hath life been unto my ſoul, by reaſon of temptation unto ſin? the conſtant militation of my fleſh, hath made my life a continual conflict: how have I feared to nouriſh my body, becauſe thereby I made proviſion for the fleſh to fulfil the luſts thereof? I could never yet tame ſin, but by buffetting my fleſh, and by abſtracting from the ſupports of my being. Pſal. 51.5.

I cannot be rid of ſin, till I be releaſed of life: Oh the care to avoid, fear to commit ſin, to which I have been ſubject! how many times have I been forced to embrace ſorrow, to ſhun ſin? and to ſit alone, expoſed to ſcorn and miſery, becauſe I durſt not run to the exceſs of riot with other men? Mortification of ſin, hath been the main of my buſineſs, ſince I ſaw the ſinfulneſs of ſin; and yet do I what I could, it would and doth exiſt in me, and prevail upon me; to the often checking my comforts; hindring my communion with God; and wounding my conſcience by omiſſions of, and defects in duty; by commiſſion of hainous ſins, and many abberrations from my heavenly father, forced to fetch me home by paternal caſtigation; though Gods grace hath maintained in me a conſtant militation, that ſin could not reign in my mortal

body

body; and my Father hath ever kept me under the rod of correction; yet, the law in my members hath rebelled againſt the law in my mind; and led me captive unto ſin: the beſt of my life hath been a candid confeſſion, and a continual complaint, *that the good I would do I do not, and the evil I would not do, that I do*; and an affectionate outcry; *Oh wretched man that I am, who ſhall deliver me from this body of ſin?* I muſt, I may whilſt I live, make it my care to keep under my body, leſt my ſin overcome me; and yet whilſt I abide in the body, I ſhall bear about a body of corruption; the death of this ſhall be, and it onely can be the deſtruction of that: Onely in the grave I ſhall ceaſe to ſin; when I am not, I ſhall not be ſinful; I ſhall not be a ſinner.

My Soul! Doſt thou deſire to be freed from the ſuggeſtions,

temptations, and inclinations to ſin? and yet tremble at the thoughts of diſſolution, which will, and onely can deliver thee from them all? be aſſured after death thou ſhalt not be greived for, becauſe thou ſhalt not be ſtained with thy daily guilt: thy ſinful nature ſhall then no more greive the Spirit of thy holy God: Haſt thou waged a mortal warfare againſt thy ſin, all my life? and wilt thou now give back in the laſt mortal ſtroak? though this fall upon thy ſelf with ſome violence, it will certainly give thee the full conqueſt over thy luſts with which thou haſt ſo long conteſted; fall willingly under that fall, which will make thee full victor over theſe curſed *Philiſtines*.

Come O my ſoul! be willing to ſtoop that thou mayſt lay down thy load; ſubmit freely to that ſtroak, which will for ever ſet thee free from all ſin, and from all ſorrow:

ceaſe

ceaſe to complain that thy life hath been tedious, and tireſom, troubleous and toilſom; or ſhew thy ſelf content and truly glad to be eaſed: deſire to be diſſolved, that thy burden of ſin and ſorrow may be diſcharged. Be ſtill O my ſoul! the ſtroke of death is dreadful; but it once ſtruck, doth for ever diſmiſs and deſtroy the ſuggeſtions of Satan, the motions of ſin, the actings of unrighteouſneſs, the apprehenſions of Gods wrath, and afflictions by mens rage and envy, with all other evils: who would not bear ſome dread to be delivered from ſo great diſtreſs; when I am dead, I ſhall ceaſe from my labour; *I ſhall reſt from mine own works* of ſin and ſorrow; theſe are indeed moſt properly mine own works; produced, procured by my ſelf; created, continued by, and with my ſelf; acted by, exiſtent in, and with my ſelf; to be only deſolved and deſtroyed with my

my ſelf: whilſt I am, I am as, yea, above others of my brethren, the Butt of Satans rage, and mens malice; the ſubject of ſtrong paſſions and ſinful motions: whilſt I have lived, I have not done duty to God without great defect; I have not delivered my Maſters meſſage among men, without great danger; Satan hath hunted me into ſin, and wicked men hath hunted me into ſufferings; they have lien in wait for me; they have laboured to make my tongue my trap, and to enſnare me by my words: but I may now be content, theſe can follow me no further; they ſhall now loſe the ſent; the grave ſhall be my burrough, in it I ſhall be quiet; I ſhall then be out of the reach of luſt, care, trouble, ſorrow, ſickneſs, temptation and perſecution; I ſhall now no more be heard to grieve or groan: I will therefore be willing to ceaſe to be, that I may ceaſe to be the

object of ſo bad, ſo ſinful quali-ties.

SECT. XVI.

DEath will *deſtroy my body*: be it ſo: that is all it can do; it hath nothing to do with my ſoul, that remaineth *immortal*; it ſhall be ſaved, and ſet in *Abrahams boſom*, in eternal happineſs, as ſoon as it is out of my body; it ſhall be aſſociated to the *ſpirits of juſt men made perfect*: What need I care how it goeth with my worſer, whilſt I have ſecured, and it goeth ſo well with my better part? my ſoul is an immortal being; out of the reach of humane rage, and the ſtroke of death: What if men and death kill my body, if God will not caſt my ſoul into hell, I eſcape well, and much better then I deſerve; for ſin had ſhipwracked me both ſoul and body; *I* had forfeited both to divine Juſtice: my ſoul being ſaved, *I live in death*: O bleſſed paradox! oh happy ſtate!

Death deſtroyeth the body but not the ſoul.

not to dye in dying! My body is but an *earthen veſſel*; I need not be much troubled if this be broken, ſo that my *heavenly treaſure* be ſecured and preſerved: my body is onely the *cabinet*, I ſee no great cauſe to be troubled if that be loſt, whilſt the *jewel* of my ſoul is ſafe; *Paul* might well call on the Marriners to be of good chear in the tempeſt, which tare their tackling and ſunk their ſhip, being able to aſſure them, *no mans life ſhould be loſt but the ſhip onely*: I travel with my ſoul through briars and thorns, ſhall I wonder that I am pricked, and that my cloaths are rent off me? My ſoul is of ſuch value, that all is to be adventured and thrown over-board for its ſalvation; *What ſhall it profit a man if he gain the whole world and loſe his own ſoul?* my body is dear to me; I will do what I can to preſerve it; but my ſoul is much dearer; this muſt be defended by ex-

Acts 27.

Matth: 16. 26.

poſing

posing my body to danger and destruction; skin for skin, riches, honours, pleasures, peace, all my natural comforts, and outward blessings, I would give for my life, but these, and life and all will I give for my soul: My soul is redeemed not with *corruptible things, as silver and gold*; *but with the precious blood of Jesus Christ*: Christ laid down his life to redeem my soul; and shall not I willingly lay down my life to keep my redeemed soul? O thou the Shepherd and Bishop of my soul, keep it within thy sheepfold, untill thou shalt lead it unto thy glory; I will not then be solicitous, what may befall or become of my body, seeing I am under a necessity of suffering loss; I will rejoyce that my loss is not greater; such as might have undone me for ever: welcome death to my body; temporal death which consisteth with the life and immortality of my soul; and passeth it into the fruiti-

1 Pet. 1. 18.

on of eternal life: my ſoul may be ſaved by, and under the loſs of my body; but my body could not be ſaved if my ſoul were loſt: Oh ſtrange! Oh bleſſed trade! the loſs I am like to ſuſtain, is mine infinite gain; this loſs of my body ſhall ſave my ſoul; for in the cauſe of Chriſt and his Church, he who would *ſave his life muſt loſe it.*

Mat. 16. 25

SECT. XVII.

Death ſeperareth ſoul and body, but not me and God.

DEath will *ſeperate my ſoul from my body*; it will ſo: but it cannot *ſeperate me from God*; and that was the deſign of death; it cannot ſeperate either the one or the other from the love of God in Chriſt Jeſus; *I am perſwaded neither life, nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor any other creature ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord*: ſhall not this inſeperable love to

Rom. 8. 38, 39.

me,

me, meet with an answerable return of love from me? and make me with confidence and resolution conclude *tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, shall not seperate Christ from me?* as it is written, *for thy sake are we killed all the day long, and accounted as sheep to the slaughter*; love is a principle of union; it cleaveth to, and looketh after its object, in its most low estate, and lost condition. Death shall not make me to be despised or forsaken by my God; *This God is my God, my God for ever and ever, and he will be my guide unto death*; yea, in, and through the vail of the shadow of death, *his rod and his staff shall comfort me*: the Lord his esteem of, and relation to my soul and body, abideth as well, and as much, (though not by the same acts and expressions of affection) now they are seperated from, as

Psa. 48. 14.

and 23. 4.

whilst they were united each unto other: God doth triumphantly observe the faith and patience, by which I endure the tearing of them each from other; for the testimony of his truth: he doth dispatch his Angels to attend my death; and to conveigh my soul into *Abrahams bosome*, to the immediate enjoyment of himself: nor doth he disregard my body, when divided from my soul; or disesteem the dust thereof; he causeth it to be mourned over by my friends, and natural relations, and to be buried with the greatest solemnity, poor, they can observe; yea, he loveth it, and looketh on it as united to Christ, though laid in the grave, or dispersed on the earth; Ps. 139. 16 *all my members are written in Gods book*, not one of them must be lost or miscarrie; they shall not be neglected: my dust is precious in Gods sight, not a grain of it shall be lost after it is sown in the earth

it ſhall moſt certainly ſpring up as precious ſeed; watered with the dew of heaven; the word of the Lord to *Zion*, and all her ſons doth aſſure them and me, that *her dead men ſhall live; together with his dead body they ſhall ariſe; awake and ſing ye that dwell in the duſt, for thy dew, is as the dew of herbs, and the earth ſhall caſt out the dead.* Iſa. 26. 19.

My body remaineth *Gods Jewel*, when it hath loſt that luſtre the ſoul did give it; God locketh it up in the grave as in his cabinet: God well knoweth my body is liable to danger, in the day of his wrath againſt the inhabitants of the earth: the grave is the receptacle from diſtreſs whereinto he doth gather it: know my ſoul and body, you when divided, do abide objects of Gods compaſſion, complacency, and care; *enter into your chambers*, though dark; quietly ſhut your doors about you;

the wise God is willing to hide you for a little moment, until his indignation be past.

My soul and body are *dear companions*; it is not strange to see these two parted with dread, and greif: and yet, neareſt relations, deareſt friends muſt ſhake parting hands each with other in this world; brethren that have lived long together, and love moſt dearly, muſt leave each others company at their Fathers pleaſure; and for their future good: this is my caſe in death: my ſoul! be contented; take chearful leave of thy body, thou art returning to the *father of ſpirits*. My body! conſent willingly to ſhake hands, and ſhut out thy ſoul; thou muſt for a time be ſhut up by God, from falling under thoſe deſperate dangers, and deep diſtreſſes, which are more dreadful, and intollerable, then is death it ſelf.

The deſign of death, in dividing

ding my ſoul from my body, was to *divide both from God:* but this is impoſſible: for union with Chriſt and with God in him, is inſeperable; no caſe will make them caſt me off; no condition can cut me off from them; *whom they love once they love to the end,* forever. Joh. 13.1. Chriſts union is with me; my ſelf; my whole ſelf; the whole, not any ſingle part of man; no part of me, can therefore be by the power of death diſmembred from him: death may militate againſt Chriſts body, it may rend and mangle his members; but it cannot deſtroy his body, his myſtical body; it cannot divide any his members, nor any part of his members from him: death ſhall ere it be long, by the ſound of the laſt triumphant trumpet, at the glorious and general reſurrection, know, and prove, that the *union between Chriſt, and the bodies of his people,* is as *real,* as *inſeperable*; as the union between him

and their ſouls: Chriſt will not loſe any part of his purchaſe; he paid a price for man; for whole man; for our bodies; and for our ſouls; both are his: all enemies that interrupt the union; that intercept the communion which is between Chriſt and his members, muſt be deſtroyed, and the laſt enemy to be ſubdued is death: when the Grave, the Sea, and Hell ſhall give up the dead bodies which are in them, as in repoſitories for a time, I ſhall then find the deſign of death in dividing my ſoul, from my body, is failed, diſappointed, and become fruſtrate; it never could divide either of them from God my Father, or from Jeſus Chriſt my Redeemer: nor ſhall it be able long to keep theſe parts of me aſunder, and at diſtance each from other; for my union with God and Chriſt, doth neceſſitate; and will moſt powerfully, irreſiſtably effect the reunion of my ſoul and body, at the re-

resurrection; that I, whole I, my self, ont only part of my self, may enjoy them for ever.

Let my God, and my Saviour, do with me what they please; so they will but please to be with me in life, and in death, whilst I am: and with my divided parts when I am not; I will then perswade, prevail with my self, contentedly to enjoy them in my divided parts; until the time return, that my parts reunied, my whole self, may be placed in an inseperable possession of them, in perfect glory, world without end.

SECT. XVIII.

WHen I am dead my body *will be covered with worms*; and will feed upon me: but it is no matter; I shall not see their scrawling; I shall not feel their gnawing of my flesh: and if I did; yet that is nothing, whilst my soul shall escape the gnawings of an *accusing conscience*, that *worm which never dieth*: there is more mercy in being freed

Worms will eat me when dead, but conscience will not bite me.

freed from this one worm, then from many thouſands of thoſe ſilly, weak, dying wormes.

Why ſhould it trouble me to become the companion of wormes? muſt not I ſay unto the worm, *thou* Job 17. 14 *art my Mother, and my Siſter?* what am I my ſelf, but a worm? a Pſa. 22. 6. weak creeping worm? *David* did apprehend himſelf a worm; a King and yet a worm; and *Bildad*, *Jobs* friend, noteth of man in general, that he is a worm: Job 25. 6. whilſt I then am my ſelf but a worm, let the worms feed ſweetly upon their fellow: when I am dead I can do man no good; why ſhould I not be glad any creatures can fare the better for my death? the wormes cannot cover me from the ſight of God; they may crawl upon my body; but it is not thereby made loathſom to the Lord. They may devour my fleſh; but the worm which never dieth, ſhall not diſtreſs my ſoul; I will not there-

therefore appear so weak as to afflict my self, with the apprehensions of the power and prevalency of those silly creatures; to which I must be subject, but of which I shall not be sensible.

SECT. XIX.

IN Death I shall *see corruption*; my body will corrupt; be covered with dishonour; consume away to dust; moulder away to nothing: this I cannot deny; for it was peculiar to the holy one, the Lord Christ, and to him onely, to dye, and *not to see corruption*: but yet, I do beleive the resurrection of my body: God can preserve my dust, and make my dead bones to live: my body is united unto Christ, death cannot destroy that union; my body united to Christ, shall by the power of his resurrection be most certainly raised up at the last day; that I may sit with him in heavenly places.

In death I shall corrupt, but rise again.

God is the God of *Abraham*, *Isaac*,

Isaac, and *Jacob*; he is the *God of*
Mat.22.32 *the living, and not of the dead*:
though therefore the bodies of *Abraham*, *Isaac*, and *Jacob*, be
dead, and buried, and have seen
corruption; and be dissolved into
nothing; yet, they shall live a-
gain; they retain in the grave, an
animating principle, which will pro-
duce its effect; they shall be
raised up; and exist in their indi-
vidual, specifical persons; and
subsistencies: this was the Lords
Argument to convince the *Sad-
ducees* of the *resurrection of the
body*; this priviledge was not pe-
culiar to those Patriarchs; for I
also *beleive that my redeemer liveth*;
Job 19. 25,26,27. *and that he shall at the latter day
stand upon the earth*; *and though
after this skin, wormes destroy my
body*; *yet in my flesh I shall see
God*; *him I shall see for my self*;
whom mine eyes shall behold; *and
not anothers*, *though my reins be
consumed within me*: My present
life

life doth witneſs the firſt *Adam* to be a *living ſoul*; my reſurrection from death, and the grave, muſt witneſs the ſecond *Adam* to be a *quickening ſpirit*.

My body is part of my ſelf; it muſt not, it cannot be loſt: its ſeperation from my ſoul, maketh me ceaſe to be; this ſeperation continued, would continue me a nonentity for ever; *my ſelf* is redeemed and related to the Lord; and my ſoul, or my body is related to him, but as parts of *my ſelf*; theſe divided muſt be reunited, that *my ſelf* may exiſt to enjoy my redemption by him, and my relation to him: though the Lords ſpecial care is for my ſoul, as my better and more noble part; he hath not excluded, he doth not deſpiſe, he will not neglect my body: My ſoul, and body are now joynt ſubjects of grace, they muſt therefore hereafter be joynt ſubjects of glory: they have in this

this world been joynt agents of duty to God; and joynt patients in dolour for God; they must therefore in the world to come be joynt heirs of dignity; and joynt possessors of comfort from the Lord.

After all the changes which shall or can pass, and return upon my body; God will gather up my dust; bring together my scattered bones; raise up this very body, and reunite it to this very soul: my body which shall corrupt and consume to nothing, shall be raised, the *very same for substance*, that it now is; but it shall then be cloathed with more excellent qualities, most suitable to the excellency of my soul; in that estate of glory, it shall be raised up to enjoy: my body is now sown in *corruption*, but it shall be raised in *incorruption*; it is sown in *dishonour*, it shall be raised in *Glory*: it is sown in weakness, it shall be raised in power:

1 Cor. 15. 42, 43, 44.

it is ſown a *natural body*, it ſhall be raiſed a *ſpiritual body*: what then do I looſe by having my body for a time reſolved into nothing; conſumed into duſt? I looſe nothing but the enjoyment of my ſelf, for a little ſeaſon; which being expired I ſhall return and reenjoyn my ſelf to very much advantage: doth not the Husbandman joy to ſee his ſeed rot in the ground? becauſe he hopeth to receive the ſame body with better qualities: ſhall not I through grace, be willing to be reſolved into nothing, that I may be reſtored better? O fool! *no ſeed is quickened unleſs it firſt dye*; my ſoul, reſiſt not the pleaſure, rebuke not the order of my Maker: if he kill to make alive; diſſolve that he may reſtore my body, with the moſt bleſſed change of qualities, to the ſame ſubſtance; wilt thou diſpute or decline his will? come, be content; cheerfully

1 Cor. 15. 36.

ſhake

ſhake hands with my body; and let it go; leave it; look no more after it; though it be loſt from thee, it is not loſt from God or Chriſt; nor is it loſt for ever: when Chriſt ſhall appear, I *my ſelf* ſhall, my *whole ſelf*, conſiſting of ſoul and body, ſhall appear with him in glory, for he will raiſe me from the dead, and change my vile body; that it may be faſhioned like unto his glorious body.

Col. 3.4.

Phil. 3.2.

I cannot but pray, that God would deliver me, my body; from wicked men, who are his ſword, his hand, to cut it down, and reduce it into nothing; yet my father, *not my will, but thy will be done*; I will ſubmit; I will be content; *I will wait my appointed time, till my change ſhall come*; and I will retain the confidence, and poſſeſs my ſoul in the comfortable expectation of my reſurrection; for as for me, *I ſhall behold thy face in righteouſneſs; I ſhall be ſatisfied, when*

Pſa. 17.15.

I

I awake, and arise in thy likeness.

SECT. XX.

DEath is that dreadful gulf, which once shot, lancheth mine immortal soul into the ocean of *Eternity*: Eternity! what is that? a word of astonishment! an estate of amazement! I cannot look into it without heart-sinking thoughts, soul-troubling apprehensions: It is a depth unfathomable; a length and breath immeasurable; an height undiscernable; a continuance undeterminable, and unexspirable: but yet, *Eternity* is in all these respects, an estate most proper to mine immortal soul: herein an *eternal* subject, shall solace it self, in its *eternal* object unto all *Eternity*.

Death entereth me into eternity; but it is of good.

Times return hath been the lamentation of my life, because it was the limitation of my comforts: were mine estate never so pleasant to me in respect of my health, wealth, plenty, peace, friends and

Times return is troublesome.

familiars, or the like enjoyments; the discernable approaching period of them, hath bidden a stand to my delight in them; and damped mine affections towards them: *The things which are seen are temporal, but the things which are not seen are eternal:* sensual pleasures have the wings of the morning, they pass away with time; but *Eternity* is an adjunct, a property which stampeth no mean degree of excellency, on those glorious invisible objects, which are proposed to our faith; to counterpoise those visible but temporal good things, which captivate our sence.

2 Cor. 4. 18.

My soul! in *Eternity* thou shalt not be tired, with telling the fleeting hours; with observing the rerurning days, moneths or years: thine expectation of good or evil shall not then be tedious: thou shalt be by death transported and resolved into perfect, full, and for ever enjoyment of perfect good: and

and that without alteration, or degree; without encreaſe or diminution; without conſumption or expiration: Thou ſhalt now poſſeſs an everlaſting noon day; thy ſun ſhall no more riſe, nor ſet; time ſhall be to thee no more; thine autumne ſhall abide freſh and green, fair and fruitful, without the leaſt change by the encreaſing reviving ſpring, or by the chilling, clouding, killing winter: thy ſtars ſhall not be clouded, thy moon ſhall know no changes in this eſtate of *Eternity*: There ſhall be no Sun, Moon or Stars; thou ſhalt not need, and therefore thou ſhalt not have thoſe directions, and determinations of time; for thy day ſhall abide in its perpetual brightneſs, without any dawning, or the leaſt approach of night.

Eternity an adjunct to the beſt things.

Eternity exiſteth not in it ſelf: it is a property which paſſeth on ſome condition: an adjunct quality which ſtandeth not alone, but exiſteth

iſteth in its ſubject. My ſoul look unto, and ſecure the ſubject, then wilt thou ſoon ſee, that *Eternity* is a quality greatly deſirable; an adjunct unto thy great advantage; when death ſhall determine thy days it ſhall lanch thee into; but it ſhall not leave thee fluctuating on the uncertain waves of *Eternity*; for the ſpirit goeth unto God who gave it; and as the tree falleth ſo it lieth; thou ſhalt moſt certainly be ſet in that eſtate, which muſt be thine *Eternal eſtate*, without any poſſibility of alteration, or expiration: thou by death ſaileſt into the ſea of *Eternity*; or rather thou paſſeſt through the red ſea, unto the reſting, refreſhing ſhores of *eternal ſalvation*, an eternal *inheritance*, eternal *glory*, and eternal *life*: theſe are the bleſſed ſubjects in which thine *Eternity* muſt and ſhall exiſt. Hath thou not in this life taſted the ſweetneſs of thoſe objects? hath thou not propoſed

poſed theſe as that ſilver bell, for which thou haſt run the race of righteouſneſs? are not theſe the recompence of reward at which thou haſt looked, as thine encouragement to all thy travel, and in all thy trouble; in expectation of theſe, I have deſpiſed the ſhame, and endured the croſs: can I chuſe but deſire theſe ſhould be? can I chuſe but leap for joy to know that theſe inviſible things are *eternal*? My ſoul, ſtand ſtill upon thy dying ſhore, take a ſecond, a ſerious view of *eternity*, as affixed to thy *ſalvation* to thine *inheritance*, to thy *glory*, and to thy *life*, and tremble, be troubled at the thoughts thereof if thou canſt; thou wilt be more ready to tumble thy ſelf headlong into, then once to turn back from thine *Eternity*.

Eternal ſalvation.

First then, Death determineth all my woe; it giveth me an immunity from all evil; it paſſeth me

into the poſſeſſion of *ſalvation*; ſalvation from ſin, from ſorrow, from weakneſs, from ſickneſs, from all defects, and deformities, from all infirmities and imperfections, from diſeaſes of body, diſgrace unto my name, and diſtempers of mind; from all the envy of Satan, rage of men, and wrath of God; is the happy and certain ſequel of my death through Chriſt my Lord. Can it poſſibly greive or amaze me to ſee, and to know *that this ſalvation is eternal?* or that I am going to poſſeſs and enjoy it for ever? ſhall my heart ake to apprehend it ſhall never ake more? ſhall I blear mine eyes with weeping, becauſe God is about to wipe all tears from mine eyes for ever? Have not I beleived and preached this *ſalvation*, and the *eternity* thereof? ſhall now mine entrance thereinto, be mine affliction? I have profeſſed, my ſelf did and would, and I have earneſtly per-

ſwaded

ſwaded others, to perſevere in piety, preſſing to *ſalvation*, and waiting for the time when there ſhould be no more weeping or woe, no more pain or greif; no more fear or ſorrow; no more diſtreſs, death, or danger: and ſhall I now give back, when God hath brought me to that time? ſhall I dread the diſcharge of evil, which I have all my days deſired and groaned for? or ſhall the *eternity* of this immunity, embitter mine expectation, or enjoyment of it; do I retain the ſence of evil, and can I deſire to return to it again? have not the Paroxiſmes of a Feaver; the Fits of an Ague, of the Stone, or Collick, perplexed me, and made my ſtrength to fail? have not the threats of humane rage filled my ſoul with terror, and exceeding dread? have not mine apprehenſions of Gods wrath, and eternal woe, which my ſin hath deſerved, filled

my heart with horror, my ſoul with fear and greif, and my bones with trembling? ſhall I now fear to be put into that eſtate, wherein all theſe evils ſhall end for ever? wherein I ſhall never more feel it, I ſhall never more fear it? Oh bleſſed *Eternity*! annexed unto ſo *great ſalvation*!

Mine Inheritance is eternal.

2. Death putteth my ſoul into the poſſeſſion of mine *inheritance*: the inheritance which Chriſt hath purchaſed for me; which God hath promiſed to me; the inheritance *among the Saints*; the *inheritance of the Saints in light*; the *inheritance of an houſe in heaven*; the *inheritance of the bleſſed manſions of God*; the *inheritance of a Kingdom*; the *Kingdom of Heaven*, the *Kingdom of God*; in this *inheritance* I ſhall inherit the confluence of all honour and happineſs; in this *inheritance* I ſhall ſit down a Co-heir with Jeſus Chriſt, the onely begotten, the onely beloved Son of God:

God : ſhall it greive me that this *inheritance is eternal ?* is not *Eternity* the Emphaſis , the excellency of this inheritance ? my ſoul could never be ſo much raviſhed with the plenty, pleaſure , ſcituation , ſociety , greatneſs , and glory of this mine *inheritance* , as it would be damped and deadned , diſcouraged and diſcomfited with the vanity, the tranſiency of the ſame : what a cutting conſideration would it be , to think there were but a poſſibility of a cutting off from this inheritance ? or of my being caſt out of it , though but for a time ? unto this *inheritance* I have been called by the glorious Goſpel ; I have been ſealed by the bleſſed ſpirit of adoption ; I have received in my ſelf the earneſt , the firſt fruits of this inheritance ; I have been thereby encouraged in mine expectation , and enflamed in my deſire of a full poſſeſſion thereof ; ſhall I now draw back , and de-

cline

cline mine *inheritance*, and the enjoyment of it, becauſe it is *incorruptible and fadeth not away*? becauſe it is eternal, without end? I have ever deemed and determined the moſt rich and honourable inheritance on the earth, a pompous vanity; becauſe it is temporal and tranſient: Shall I now dread to enter into the poſſeſſion of that inheritance which is *Real*, becauſe *Eternal*? can I be ſo fooliſh as to deſire the worm of time ſhould eat into my fair eſtate, and make my flouriſhing *inheritance* to fade; I have all my days lived a child in nonage, longing for, and looking at, but kept out of mine inheritance, but I am now at age, I ſhall now become a man, a grown man, and enter upon and into mine eſtate: and this is my comfort, mine advantage, I ſhall abide a man, a perfect man for ever; the ſecond childehood of old age ſhall not, overtake

me.

me, to deprive me of, or discapacitate me to enjoy this my *heavenly inheritance*: Oh! how have I longed and laboured? how have I panted and prayed? how have I pleaded with God? how have I pressed against the power of men and Devils, to get into the possession of this inheritance? now I am come to the door, shall I stand at the Threshold? shall I dread to enter in, sit down, and possess mine *inheritance*, because it is *eternal*? will *eternity* be the burden of my heavenly estate?

My soul! embrace death, the door, the dark entry which passeth thee into thine *inheritance*; proceed with joy, with courage; praise God for the *eternity* of thy future state: is not this my substance, *much better*, because *more enduring* then all my worldly goods? hath not the hope of this, made me content with the loss, and to take joyfully the spoyling of those? shall

ſhall deſireable, delight; *eternity* diſmay my ſoul entring into the poſſeſſion of what I have ſo much eſteemed, ſo long expected? who would not exchange a Leaſe for life, for an *inheritance to be enjoyed for ever?* who would not part with all, to purchaſe, to poſſeſs ſuch an inheritance, a Royal, Heavenly, holy inheritance? and ſhall I not gladly breath out a *dying life*, to affix, and ſecure *eternity* to this mine *inheritance?*

Eternity is affixed to glory.

3. Death ſhall inveſt my ſoul with GLORY: Eternity muſt needs be the ſparkling luſtre of GLORY: mine *Inheritance* ſhall be a *Glorious Inheritance*; and ſo much more glorious by being eternal; mine inheritance is a palace, not a poor cottage; a manſion, not a moveable Tent; a Kingdom, not a Country Village; an Heavenly, not an Earthly Kingdom; a Kingdom of God, not of men; and is not this a *Glorious Inheritance?*

would

would not any man desire to enjoy this for ever? Mine *Inheritance*, or estate in this world hath ever been poor, vile, and base; but my soul shall now pass into *Glory*; and be invested with nothing but *Glory*; I shall when dead know by experience, what I have long desired, earnestly prayed, and industriously laboured to know by the Spirit of wisdom and understanding; (*viz.*) *What is the Riches of the glory of the inheritance of the Saints*; Now I have finished my course on earth, I must go to Heaven; that I may there receive my Crown; my course here hath been the continual exercise of *Grace*; my condition hereafter must be the constant enjoyment of *Glory*: the *place* in which my soul must now abide; the *business* in which my soul shall be employed; the *company* with which my soul shall associate; and the *qualities* with which my soul shall be endowed, are

Eph. 1. 18.

are all *glorious*; these things are all transcendently *glorious*; I cannot but desire they should be; my soul cannot but leap for joy to think these *glories* are *Eternal*.

Heaven a glorious place.

The place in which my soul shall abide whilst parted from; yea when reunited to my body, is *glorious*, transcendently glorious; for it is *Heaven*: My constant future residence must be in the Court of Heaven; the *Heaven of heavens*; the *third heavens*; the *Paradise of God*; the place into which the Apostle *Paul* was taken up; in which he heard words not *fit to be uttered*; and in which he saw *Glories* which he could not declare; the Court of the great King; the King of Saints; and the King of Kings; the peculiar Palace of Gods most *glorious presence*; the holy, the heavenly *Jerusalem*; the great City, whose gates are pearl; whose pavement is gold; and whose foundations are precious stones; unto which

2 Cor. 12. 3, 4.

Rev. 21.

which the Kings of the earth do bring their glory and honour; in which there is no need of Sun, or Moon; for the glory of God doth lighten it; and the Lamb is the light thereof; into which there ſhall in no wiſe enter any thing which defileth, neither whatſoever worketh abomination, or maketh a lye; but they only whoſe names are written in the lambs book of life. My ſoul! Doſt thou linger to go unto, or doſt thou fear too long continuance in this place of glory? How have humane ſences been raviſhed with the glory of the ſtructures raiſed by humane Art? how much have I admired the glorious workmanſhip of God in the beſpangled firmament, the moſt curious enamelling the ſame with the Sun, Moon and Stars? and yet theſe are but dark ſhadows; moſt imperfect repreſentations of Heavens glory? and how far? how freely did the

the Queen of the South travel to ſee? with what raviſhing obſerva tion did ſhe admire? how bleſſed did ſhe eſteem the men who did reſide in the ſtate of *Solomons* ſtru ctures? wilt thou my ſoul flock to God and ſee, yea and ſit down in the place prepared by the Lord for his bleſſed ones, before the foundation of the world was laid? the glimpſe of this glorious King dom, when the Lord Jeſus was trans figured, did ſo raviſh the three Di ſciples, that they thought it was *good to be there*, and began to caſt how to build tabernacles, that they might there abide: Can I chuſe but long to ſee, and to ſet down my ſtation in the very place its ſelf where our Lord is ever in the truth and fulneſs of his glory? Come my ſoul! goe forth with joy, and thou ſhalt at once poſſeſs that place of *glory*, from which thou canſt no more remove, nor wilt deſire to do it: in which the *eternity* of thy re-

Matth. 17. 2,3,4.

residence, is and will be the excellency of thine injoyment; it would more greive thee to *go from*, then not at first to have *come* to Heaven.

The busines in which my soul shall be employed in this *glorious place*, is also *glorious*: for after death *attendance on*, and *acclamation of praise* to God and Jesus Christ, shall be the whole the only employment of mine immortal soul; *beatifical vision* shall be its busines: I shall then know God, as I am known of God; I have here beleived in him whom I have not seen, rejoyced with joy unspeakable and full of glory: but shall then see him, in whom I have beleived; I shall see the Lord Jesus Christ, not darkly, as in a glass, but face to face; how full? how unspeakable? how glorious must needs be the joy which reflecteth from my sence? how must it needs transcend that which was onely the result of faith? my soul when parted

In heaven the work is glorious.

ted from my body ſhall (as the glorious Angels now do) miniſter continually in Gods immediate preſence; and behold his glory: Happy were *Solomons* ſervants who ſtood continually before him, and heard his wiſdom; Behold my ſoul! *a greater then Solomon is here*; thou ſhalt attend on, miniſter before, and hear the wiſdom, and behold the glory of the God of *Solomons* wiſdom, and glory.

The ſouls which come out of great tribulation, are arayed in white robes, and advanced unto continual attendance on the throne of God; to ſerve him in his Temple night and day; where the whole of their buſineſs is, and for ever ſhall be to ſing Halelujahs unto the Lord; to admire the *majeſty, wiſdom, power* & *goodneſs* of *God*; to aſcribe *wiſdom bleſſing, honour, power* and *glory* unto God, for ever and ever; *to him who ſitteth on the throne, and to the Lamb for ever*: Gods ſervice

ſervice was on earth my *perfect freedom*; it muſt needs be much more ſuch in Heaven: when I am once arrived at this eſtate of Glory, I ſhall be indeed, and for ever *delivered from all mine enemies*; *that I may ſerve him without fear all my days*, which ſhall never end.

Oh the honor of relation to ſuch a Maſter! oh the happineſs of employment in ſuch buſineſs! *It is a good thing to ſing praiſe unto our God; it is pleaſant, and praiſe is comely*: Oh the glory of attendance on ſo glorious Majeſty! my ſoul, canſt thou wiſh thy time in a relation ſo *honourable*; in an employment ſo *happy*; in an attendance ſo *glorious*, were as the days of an hireling? God forbid: Loveſt thou the ſervice of thy God? ſhall the length of thy ſervitude diſmay thee? Wilt thou not conſent, yea deſire to be boared through the ear, that thou mayſt abide in this thy maſters ſervice for ever? Doſt thou

long to turn thy faith into ſence? thy hope into fruition? thy prayers into praiſes? thine apprehenſions of God and Chriſt, into immediate attendance on them? is it poſſible thou ſhouldſt dread the *eternity* of this eſtate, thou ſo much, ſo earneſtly deſireſt? art thou my ſoul capable of ſurfeiting with ſpiritual joyes? doſt thou not love and long to drink thy fill, to be drunk with the rivers of pleaſure which flow continually in Gods preſence? how have I mourned under the withdrawings of Gods preſence! ſhall I now fear to approach his preſence, onely becauſe I ſhall never more be baniſh'd from his Court & preſence?

My ſoul! chear up; in Heaven, the frowns and frettings of thy Maſter, ſhall not make thee weary of waiting on him; his terrors ſhall no more make thee afraid, the ſplendor of his Majeſty ſhall not dazle thine eyes, nor diſcapacitate thy viſion of him; thy work ſhall

not

not there be tyring; thy ſervice ſhall not then waſte thy ſtrength; wear thy cloaths; or dull thy ſpirits; that thou ſhouldſt wiſh for a return of time, wherein to take thine eaſe, obtain refreſhment, or renue thine apparel: ſo eminent is this relation; ſo eaſie, ſo excellent is this employment; that the *Eternity* hereof is mine exceeding, mine infinitely great advantage; I long to enter upon it; I ſhall never deſire to leave it; mine *eternal* enjoyment of it, is mine onely hope, my Glory.

In Heaven I ſhall have glorious company.

The *Company* with whom my ſoul parted from my body, ſhall aſſociate, is no leſs *glorious* then the place of my future reſidence; or the buſineſs of my future employment: when I dye I ſhall be admitted into, and entertained by the *aſſemblies of the firſt born*; whoſe names are written in heaven; and *the ſpirits of juſt men made perfect*; and the glorious *Angels*: thoſe ſhall

henceforward be my *companions for ever*: Oh bleſſed company! who would not long to be with them? who would not gladly go to them? who can with any poſſible content think of parting from them? how fooliſhly loath am I to leave my friends on earth? yet I have not enjoyed their company without a croſs; many of them have ſcorned me; many of them have ſlighted me; many of them have failed me; many of them have fallen out with me; many times they have provoked my paſſion, greived my ſoul, and vexed my ſpirit; all of them have one way or other given a check to my comfort and content in their ſociety. I now parting from them, ſhall paſs into, enjoy and never more be parted from much better, more deſireable, and more pleaſurable company.

I ſhall now aſſociate with *Angels*, thoſe glorious creatures, the beauty of whoſe feet mortal eye can hard-

ly

ly look upon and live: thoſe holy *ſpirits*, who wait immediately on God; and with all power and ſpeed perform, the pleaſure of the moſt high; thoſe active ſpirits which are ſent of God, to miniſter unto the heirs of ſalvation, theſe are now attendant on me, though I ſee them not; they do me many good turnes, though I perceive it not; by them I am guarded in many dangers; they keep me in all my ways; they pitch their tents about me; they do me much good, and yet I underſtand not their *nature*, *office*, or *miniſtry*; but now my Soul! they attend my death, to perform their laſt work to me; to receive thee, and carry thee into *Abrahams* boſom, and to place thee in fellowſhip with themſelves: thou ſhalt thenceforward know them, their *natures* and *offices*; thou ſhalt familiarly converſe with them, and not be affrighted by them; nor ſhalt thou be weary of their com-

pany; these will not scorn thee; these will not vex and grieve thee; but as fast and faithful friends they will with freedom and fullness communicate themselves unto thee; to the abundant increase of thy joy, which will be the more abundant by the eternity of thy abiding with them.

My soul! though at death thou art taken from among men, and made a mate for Angels; yet thou shalt not onely converse with these glorious creatures, *different in nature, and seemingly above thee*; thou shalt now also associate with the spirits of just men made perfect: thou shalt sit down with *Abraham, Isaac, and Jacob in the Kingdom of God*: thou shalt now be placed under the Altar, among the souls of them who were slain for the *Testimony of Jesus*: I have taken abundant pleasure in the fellowship of the Saints on earth; yet there infirmities have many times occasi-

oned

oned to me great vexations: Oh how pleaſurable will their company be, now they are made perfect? I have had reverend thoughts of the Saints departed; the Fathers of Old; and the Martyrs of latter days: how precious do I account the memory of *Adam*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, *Joſeph*, *David*, *Solomon*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, *Zachariah*, *Peter*, *Paul*, *James*, *John*, *Ignatius*, *Polycarpus*, *Juſtin*, *Athanaſius*, *Wickliff*, *Hus*, *Luther*, *Calvin*, *Beza*, *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Glover*, *Rogers*, *Laurence*, *Bradford*, with many others; of theſe I have onely heard, and read, I never yet knew them: but now my ſoul ſhall go to them; now my ſoul ſhall know them; it ſhall dwell in houſe, and be moſt familiarly, moſt intimately acquainted with them; and not onely with theſe, but alſo with all the *elect of God*, whoſe names I have not yet

yet heard of: this bleſſed ſociety ſhall ſo much increaſe the joy of my ſoul, as to make *Eternity* the height of its deſire, of its delight: who would not live for ever in ſo good a Neighbour-hood? it hath often greived me to part from good men on earth; I now lament that I muſt leave my godly friends on earth, and go to Heaven without them; and yet this my loſs is made up by the enjoyment of others as good, yea, much better: and I have an aſſurance, that thoſe I leave behind me, ſhall come to me; though I cannot come back to them: but Oh what an hell would it be, if time could cut me off from the bleſſed fellowſhip of theſe glorified Saints and Angels! My ſoul! put out; paſs freely into the Ocean of Eternity; ſeeing thy voyage is made ſo comfortable, by ſailing in ſuch bleſſed company.

lorious ualities all en- ow my ul.

The *Qualities* of my ſoul ſhall be ſuitable to this heavenly place, work

work and company; for these also shall be *Glorious:* after death, *conformity to God*; and exact *similitude to the Lord*, shall be the endowment of my soul: *we are now the Sons of God; it doth not yet appear what we shall be; but we know, when he shall appear, we shall be like him; for we shall see him as he is:* 1 Joh. 3. 2. Oh blessed vision, which transformeth its subject! the sight of God and Christ by faith, as they are represented to us in the Gospel, doth on earth begin that change in mans soul, which is compleated by the beatifical vision of their real existency in themselves: there can be no symmetry, without similitude; no communion without conformity; *two cannot walk together except they be agreed*; there can be no satisfying apprehension of the object, but by a suitable organ; *Like to like*, is the formal reason of all true, and full content; they that will see God and live, must be

holy,

holy, as God is holy; and *perfect, as God is perfect.*

My soul! passing into immediate communion with, must be made *conformable to God*: his image stamped on man in his creation, was the principle and capacity of communion with God: this defaced by sin, man was driven, and hath been kept at a distance from God; but this shall be now restored to, and compleated in my soul; that it may return into constant communion with God: all that disparity and disproportion which rendred God dreadful and destructive to my being; and therefore deterred mine approach to him; shall at death be utterly and for ever discharged: My soul shall then indeed be *holy as God is holy*; and *perfect as God is perfect*: it shall not only have *perfect qualities*, the principles of union; but also those degrees of perfection which shall capacitate it for full communion with my God,

Christ

Christ, and his Holy Angels, and glorified Saints; even the utmost degree of perfection such a creature is capable of; and an estate of so glorious communion doth call for, and require.

The faculties of my soul shall be enlarged, unto the perfection of *knowledge and affection*: I shall after death, be able to pry into the deepest mysteries of *mans fall, and salvation*; of the glorious unconceivable subsistency of the *Trinity in unity, three persons, in one undivided essence*; of the miraculous hypostatical union of the *two natures*, *God and Man in one person*; of the blessed *incarnation*, and whole work of *redemption*, which is nothing but a *Cabal of mysteries*: I shall then comprehend incomprehensible glory, without the least defect, doubting, or difficulty; I now know but in part, I shall then know perfectly; knowledge, righteousness, and true holiness, those parts of the new man,

man, shall then attain to a perfect virile strength and stature; the divine nature whereof I here partake shall then be in me compleat: I shall then know all things fully, and with *fullcontent*: mine affections will then most freely close with, and take full complacency in those glorious objects, mine understanding shall then know & comprehend my: mind shall not know more of God and Christ, then my soul shall admire, mine affections imbrace, unto the fulness of my comfort, forcing out the loud halelujahs, and acclamations of joy and thanksgiving to God for ever: the imbicility of the natural man, which could not; the enmity of the natural man, which would not discern and savour the things of God, shall now be discharged, destroyed for ever; for now the natural man it self, shall expire and cease to be.

Such shall be the changed estate, *qualitie* and endowments of my soul, that the things which were to

it

it tiring, dulling & difficult, becauſe *ſupernatural*; irkſom, greivous and hateful, becauſe *contranatural*; ſhall become eaſie and encouraging; lovely, acceptable and delightful, becauſe *connatural*; the very, proper and only element in which my ſoul can live and enjoy it ſelf: in this reſpect nothing could be ſo diſmaying, afflicting and tormenting to my ſoul, as *interruption*, *intermiſſion*, or *expiration* of enjoyment by the return of time; Oh folly! to dread Eternity, which muſt exiſt in the exerciſe and enjoyment of theſe glorious qualities of my ſoul! the diſparity and diſproportion which keepeth my God and me at a diſtance, ſhall now be diſcharged, and quite removed; can I deſire the time in which they ſhall again return upon me? hath not the loſs of Gods image in me, and thereby the loſs of his preſence with me, coſt me dear enough already? I cannot enjoy God for ever, unleſs I be

like

like God for ever; my perfect proportion to God must fit me for perfect possession of God: welcome then *Eternity in conformity to God*, my only capacity of *eternal communion with God*.

My future life is eternal.

4. Though I dye, *I shall dye but once*; my death shall be mine entrance into *life*; and my *life shall be eternal*; the *second death* shall have no power on me: seeing I must once dye, oh how happy am I that I do not live to dye the *second death*! the first death *divideth my soul from my body*; but the second death would have *dividid my soul and body from God, and that for ever*: but this death shall not befall me; for *there is no* Rom. 8.1. *condemnation to them who are in Christ Jesus*; the Lord hath *justified me*; who shall *condemn me?* he hath delivered me from the dread of the *first*, by redeeming me from the power of the *second death*: I may be of good comfort, *I shall not dye, but live*; I shall live in death; I shall pass through

through *death to life*; and whilſt *life* is the ſubject, who would not deſire to have *eternity* the adjunct? My ſoul, canſt thou chuſe but joy, to know that thy life is *eternal life*? do I dread to die, and tremble to think of *Eternity in life*? O ſtrange contradiction! the reſult of a weak faith, and of a clouded reaſon: nature hath taught me to deſire and endeavour the preſervation, and if it were poſſible the perpetuation of my natural, ſinful, ſorrowful life; ſhall not grace much more make me to rejoyce, that my holy, happy life *endureth for ever*? that I ſhall *eternally live in the ſalvation of God*, to enjoy mine *inheritance* among *the Saints and Angels in light*; to *attend on, contemplate*, and *have communion with God and Chriſt*? were not *eternal life* affixed to theſe enjoyments, what would they avail me? what? ſhould I delight to tantalize in the *waters of life*? *Eternity* abſtracted, I do but catch at the hap-

pineſs I cannot hold; I do fall under *Moſes* his chance, *Moſes* his curſe; he led *Iſrael* to the banks of *Jordan*, to the borders of *Canaan*; he went up to mount *Nebo*, and ſaw the goodly land, but he entred not into it; he enjoyed it not; he died in the mountain: I have preached *Eternal life*; I have perſwaded men to purſue it, to preſs after it; I have led them to the brink of the grave, and am ready to lye down and dye, & now I dread the *eternal life* that attendeth me. O my folly! but bleſſed be God he hath not been provoked; he will not be by me perſwaded to blot my name out of the *book of life*; but having purpoſed, purchaſed for me, and promiſed to me *ſalvation*, an *inheritance*, an *eſtate of glory*; he hath ſecured me my *life* in, and unto the poſſeſſion thereof; and made *eternity* the bleſſed, inſeparable property of them all.

My ſoul! where art thou? what? art thou lanched into? loſt in *eternity*

nity before out of my body? return; recover thy ſelf *before thou go hence, and be no more ſeen*; look back on thine own thoughts; ſurvey the land which the proſpect of thy faith hath deſcried in the ocean of *eternity*: O the immenſity! O the depth of *eternity*! this is an aſtoniſhing ocean; an amazing ſea; whilſt I ſtand on the banks of a temporal life, how do I tremble to look upon *eternity*, in its abſtracted nature? but ſtay my ſoul! let us be wiſe; let my faith follow this flood; and deliberately obſerve how it ſtreams it ſelf in the Paradiſe of God; into *eternal ſalvation*; oh wonderful! *Eternal inheritance*; O this is deſirable! how do I long for it? *Eternal glory*; that is delightful! the rayes thereof raviſh my heart: And *Eternal life*; O the emphaſis, the excellency of all the reſt! ſhall I dread to ſhoot this gulph of death? ſhall I fear to lanch out into the depth of this *eternity*? can theſe bleſſed, deſired, never

enough deſired things be abſtracted from? be enjoyed without *eternity*? if they could, would they be ſo good? would they be ſuch things? is not *eternity* the very formality of them? is not *eternity* that maſſie ſubſtance, affixed to the *exceeding weight of glory*, which counterpoiſeth, weigheth down, and witneſſeth the *levity* of thoſe afflictions which we now ſuffer for a moment? *Eternity* is the *ſting* of *ſorrow*, but the *ſtrength* of *joy*; the *horror* of *damnation*, but the *honour* of *ſalvation*; the *dread*, the *dolor* of *the reprobate*: but the *deſire* & *delight* of *the Elect*; the *plague*, the *ſting* of the *gnawing worm*, and tormenting not conſuming fire; but the *pleaſure*, the *luſtre* of the *wedding garment*, and of the cooling, refreſhing ſtreams of the *waters of life*: My ſoul; Chriſt my Savior hath redeemed me from the one, and ſealed me to the other of theſe conditions; fear not therefore to go out of this body, to paſs through

through this red Sea; this dark, dreadful, dismaying gulf into the Ocean of thine *Eternity*; remember, consider thy Lord long since declared, *strait is the gate, and narow is the way which leadeth unto life*: I will by Gods grace stoop at this *strait gate*; I will press through this *narrow way*; seeing *life*, so rich, so glorious, so blessed life is the end thereof; to be enjoyed for ever.

The Conclusion.

§. MOst blessed Jesus! thou art the Lord of life and glory: of thine own good will in compassion and pity to lost man; thou didst leave the delights of Heaven, and of thy fathers bosome; and wast cloathed with mans mortal nature.

Thou hast subjected thy self to death; to the most violent, shameful, and cursed death; that thou mightest sweeten and sanctifie this cup; in which all thine elect and Saints must pledge thee: thou hast tasted death for all men.

Thou having felt the ſting, and encountred the ſtrength of death; didſt conquer and triumph over the grave: thou haſt gotten; thou haſt given all that beleive in thee the victory over death: thou art in thy Church, and to thy Saints, the firſt fruits from the dead; thy glorious reſurrection is our pledge, and aſſurance that we ſhall not be always held under the power and dominion of death; but that we ſhall be raiſed up, to raign with *thee* for *ever*.

§. I thy weak and worthleſs ſervant, am under the expectation of death; and (if thou reſtrain not the wrath that is in man) it may be a violent, and ſhameful death: under the dread hereof, I look unto, and deſire to encourage my ſelf in thee, *the captain of my ſalvation*.

Be not far from me my God, and my Saviour, in this hour of my temptation; but let thy grace ſupport me under the ſtroak; and ſave me from the ſting of death; ſtrengthen

my faith unto the full apprehenſion, & due application of thy death, and reſurrection; to the curbing of my paſſions, and check of my fears; that I may willingly, cheerfully, follow thee through the *vale of the ſhadow of death*: O be my God! my *God* and my *Guide* unto, & under death.

§. *Death is natural to man*; common to all men; but its nature is changed unto ſome, and but to ſome of the ſons of men; this dreadful Executioner of thy vengeance on the wicked; is but a grim meſſenger to fetch thy children home; this thy Sheriff, executing Malefactours; putteth the heirs of ſalvation into the poſſeſſion of that inheritance thou haſt purchaſed for them, and appointed to them; the wicked dye, when thy friends do but ſleep and reſt in their beds.

Be pleaſed O my Redeemer! to know me, and make me know my ſelf to be one of that number, to whom the nature of death is chang-

ed; to whom it may not, it cannot be apprehended, or appear ſo dreadful: evidence and cleer up to my ſoul and conſcience, that real, ſupernatural change of quality in my ſelf; which may convince me of, and ſecure unto me, the contranatural change of the nature and quality of death, to and upon me.

§. Union with thy glorious ſelf, can only ſecure againſt the ſting, and encourage under & againſt the terrifying apprehenſion of the ſtroak of death: unite me O Lord unto thy ſelf! communicate to me thy grace; that only evidence of my union with thee; that aſſurance, that only; that full aſſurance that death ſhall not divide between thee and me; death ſhall not ſeperate my ſoul from *thee*; death ſhall not ſeperate my body from thee; but my duſt ſhall be regarded by thee; my death ſhall be precious in thy ſight: make (O my God) the graces of thine holy ſpirit ſo legible in me; that I may thereby

make

make my calling and election ſure; and read readily that name that none can read but he who hath it: and that I may be certainly reſolved in my ſelf that my name was written in thy book of life, before the foundations of the world was laid.

6. Thy grace (O Lord) hath been extended to me; make me to ſee it; teach me ſeriouſly to reflect it, unto thy praiſe and the encouragement of my ſoul under, and againſt the terrors of the dread of death.

I am through thy grace and abundant mercy, called by the name; I have been born within the pale of thy Church, and under the Covenant of thy ſalvation: I was dedicated to thee and thy ſervice as ſoon as I was born; thy covenant was then ſet on my fleſh by baptiſm, and I now bear it on my fleſh; I dare not with prophane *Eſau*, deſpiſe this my birth-right; but muſt, and by thy grace I will rejoyce, that I partake of the fatneſs of the Olive;

and

and that I am a branch from an holy root, ſanctified by, and unto God.

Thou didſt bleſs me (O Lord) with Chriſtian nurture and education; I have known thy word from my childhood; thou haſt ſeaſoned me with, and ſanctified me by thy truth; thy word is truth; it hath been the delight of my ſoul; and the direction of my life and faith.

Thy ſpirit hath been and is in me, the ſpirit of conviction and of burning, by it I ſee the ſinfulneſs of ſin; and poſſeſs with grief & ſhame the iniquities of my youth, and the evil of my ways and doings: it luſteth againſt my fleſh; and draweth, diſpoſeth my mind to ſerve the Law of God, when my fleſh is forced to ſerve the Law of ſin.

Thy glorious Goſpel, thy gracious ſpirit (O Lord) hath convinced me of, and affected my ſoul with mine own guilt; thy fathers wrath and juſtice, and the ſalvation wrought out by thee, and by thee alone; I

do *beleive* there is no *name* by which men can be ſaved, but thy name moſt bleſſed Jeſus; thou art the true *Meſſiah*; the only Mediator between God and man; the all-ſufficient Saviour of all that come unto thee: unto thee (O Lord) I come, *weary and heavy loaden with my ſin*; Oh give me eaſie! *preſſed* with a dread of thy fathers wrath; plead my cauſe, ſatisfie for me his offended juſtice; be the propitiation for my ſins: *oppreſſed with my luſts*; Oh ſave me from my ſin; ſubdue corruptions in me; change my nature; be to me a perfect Saviour, for to thee I run, on thee I relye; thee I embrace with all my ſoul, to be my Lord and my King; refuſe, reject me not, O God of my ſalvation.

I have reſigned up my whole man to thy moſt holy word and will; and deſire to *walk* in thy moſt *holy ways*: thy love ſhed abroad in my heart, hath enflamed me with a love to thy name, to thine ordinances, thy peo-

ple, and thine houſe; *the zeal of thy houſe hath conſumed me*; *I have through thy ſpirit, embraced, eſteemed thy truth in the love thereof*; and thy people for the truths ſake which is in them.

For thy ſake I have denied all outward comforts; I have taken up my croſs and followed thee; Conſider, remember (O Lord) my preſent bonds; for *thy ſake I am killed all the day long*; I am accounted as a Sheep for the ſlaughter; the reproaches of them who reproach thee, are fallen upon me; all this is come upon me, yet have I not departed from thee; nor dealt falſly in the Covenant, in which thy glory is concerned.

§. Theſe things O Lord I do reflect, not as matters of merit in me; or as engagements on thy juſtice to do me good; for I well know they are not mine own; and if they were, and were perfect; yet, I muſt (when I have done the beſt I can) acknowledge, I am an unprofitable ſervant;

all I can do is due to thee; the best of my actions are but the debt I ow thee: but alas, my best actions are full of sin, my righteousness is as a filthy rag, & a menstruous garment, which needeth thy propitiation and thy fathers pardon; and must be perfumed by the incense, which is on the censer, in the right hand of thee my high Priest. Yet O my Savour! I reveiw these things in me, as the effects of thy grace to me; & of thy spirit in me, and as infallible evidences of thine union to me; for flesh and blood could not reveal, nor work these things in me: by thy grace sanctifying my nature, my soul is and shall be saved: ô refuse me not! deny me not to be thine! O let thy Spirit of adoption seal up my relation to thee! and mine interest in thee! let me not remain in the dark, or be deceived in a matter of so great concernment to me, clear up to me by certain premises, the truth, the realty of mine inseperable union with thee! else I am undon, & have said nothing to my soul, in all that I have said against the dread of death.

§. Grant unto me O Lord; the remission of all my sins; the sence of the guilt thereof doth sting my soul; under the apprehensions of mine approaching death: Whatsoever doth befall me in this life, I

beseech

beseech thee suffer me not to dye in my sin; Oh convince me of, humble me for, and turn me from all iniquity, and every reigning lust: but graciously cast it behind thy back; blot it out of thy remembrance, that in the day it is sought for it may not be found against me: sin hath passed on me, and death by sin; but deliver me, O my Saviour, from falling by & under the second death, from which there is no possibility of redemption.

Secure unto my soul thy sufferings, as the full ransom of my soul, and the satisfaction to thy fathers law, and justice for mine offences; and for my many great trangressions, so shall I be able to meet death with boldness; I shall then insult over that King of terrors, with on *O death where is thy sting, O grave where is thy victory*; I shall then triumph over death; and him who hath the power of death, the Devil: If my heart deceive me not, I would not sin that grace should abound; but now (blessed Saviour) that I have sinned, I do, I dare not but earnestly beg thy grace may abound, that I may in my death through the pardon of sin, sing unto thy praise, *thanks be unto God who hath given me the victory through Jesus Christ our Lord.*

§. O thou the only high Priest of my profess-

profession! thou canst be touched with mine infirmities; thou knowest the power the prevalency of my natural passions, under the apprehensions of mine approaching death: thou ever livest to make intercession for me: graciously rebuke my passions, restrain my fears, revive my faith, renew my hope, and establish my heart under and against all those amazing, affrighting apprehensions of death, which nature doth conceive, sence doth dictate, or Satan doth suggest unto my dread: Compassionately grant me the comfortable supports of thy presence, grace and spirit, whilst *I walk in the vale of the shadow of death*; that I may with all patience and meekness lie down, and receive that stroak of death which I cannot avoid, and yet cannot be willing to receive. That I may with submission drink that bitter cup thou puttest into my hand, concerning which; my nature not corrupted with sin could not but pray, *Father if it be possible let this cup pass from me:* give me an heart groaning to be clothed on, with my house from heaven; whilst I cannot desire to be uncloathed of this earthly tabernacle: and seeing my presence in the flesh, is mine absence from thee O Lord; perswade me to be willing to be dissolved, that I may be with thee, wch is best of all.

Am

9. As a man I cannot desire, I cannot but fear to die: be pleased (O my Savior) to convince me of, and afflict me with, the happy sequels of my death; that the sence thereof may make me contrary to the power & property of my nature desirous to die: let not the dread of death drive me to accept on sinful terms the deliverance from the most violent, and shameful stroak thereof: enable me to live, the last breath of this my dying life in the ways of thy truth and holiness, to the praise of thy grace, and in this last act to play the man, courageously evidencing my self affected with a clear sence that all the evils of *death* are discharged, and assured that I am united to thee *who art the resurrection and the life*; through whom, though I die, I shall live again; and having fought the good fight of faith, and finished my course of nature, I shall escape the curse of death, and be received into eternal life and glory with thy self, thy blessed Saints and Angels for ever; guide me all my days by thy counsel, and at last receive me into thy glory: Into thy hands I commit my spirit, it is thine own thou hast redeemed it, and thou wilt keep it until thy glorious appearance, blessed Jesus, my Lord and my Redeemer. *Amen, Amen, Amen.*

FINIS.